

V F DAVIS

IMPROVEMENT ERA

Organ of the Priesthood Quorums and the Young Men's
Mutual Improvement Associations of the Church
of Jesus Christ of Latter-day Saints



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We have still some back numbers of the present volume (12) of the Era, and will promptly fill any orders for subscriptions for the current volume.

Several questions have come to the Improvement Era, touching various doctrinal and other points, which are not signed. We cannot answer anonymous communications, and our friends will therefore kindly give their names in all instances when they write to the magazine.

Elder George W. Simons, writing from Bloomfontein, South Africa, says: "The Era is always a welcome visitor and can readily be classed among the best magazines on earth. I learn many new truths every month from the perusal of its pages, and I would be lonesome without it."

"The elders of the Irish conference desire to show their appreciation of the Era by thanking the General Board for sending it to them the past year. It has been a valuable advocate of truth in the land of the Shamrock. It is looked for as anxiously by the elders as a letter from home, and we have many friends who look for it as anxiously as the elders do. We have tried to place it in the Belfast public library, but so far have not been successful, but time will see it there. All things come to them who work and wait."—T. J. Bennett, president of the Belfast Conference.

IMPROVEMENT ERA, APRIL, 1909.

JOSEPH F. SMITH,
EDWARD H. ANDERSON, } Editors

HEBER J. GRANT, Business Manager
ALPHA J. HIGGS, Assistant

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IMPROVEMENT ERA.

VOL. XII.

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No. 6

PERSONALITY OF THE HOLY GHOST.*

BY CHARLES W. PENROSE, OF THE QUORUM OF TWELVE APOSTLES,
AND PRESIDENT OF THE EUROPEAN MISSION.

In the midst of the opposition raised against the Church of Jesus Christ of Latter-day Saints, there is occasionally some attempt at argument against a few of its teachings, but even these are usually either burlesques or perversions of its doctrines or a misconception of those principles. The ordinary weapon of anti-"Mormon" assailants is villification and attacks on personal character. An article, however, which appeared a short time ago in a church of Scotland magazine called *Life and Work*, approaches the subject of "Mormonism" in a fair and rational manner. There is one paragraph in it that exhibits misunderstanding of a prominent feature of our faith, on which we desire to make some comment. It is this:

Not only is the doctrine of the Trinity set aside in favor of a doctrine of Duality—the personality of the Holy Spirit being denied in the view that the Holy Ghost is simply a spiritual essence; or the concomitant will of the Father and the Son—but the Mormon doctrine of God is in keeping with that materialistic view of things which is so dominant in their teaching.

The writer has obtained his idea of the "Mormon" doctrine of Deity from some explanations of the faith which relate to the

* From the *Millennial Star*, December, 1907.

Father and the Son without entering into the personality of the Holy Ghost. But if he had investigated more fully he would have learned that the personality of the Holy Ghost is one of the fundamental conceptions of the Godhead by the Latter-day Saints. The Doctrine and Covenants, which is one of the written standards of the Church, says: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit." (Sec. 130: 22.) In the Book of Mormon, an account is given of a revelation to the Prophet Nephi, who was "caught away in the Spirit of the Lord into an exceeding high mountain," and there he conversed with the being who spoke to him, and Nephi says: "I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another" (I Nephi 11: 11). The Bible, which is also a standard authority in the Church, speaks of the Holy Ghost as a person. Jesus said to his disciples: "If I go not away the Comforter will not come unto you; but if I depart I will send him unto you." "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come" (John 16: 7-13).

These three witnesses from written standards of the Church show conclusively that the personality of the Holy Ghost is an established tenet of the faith. But the existence of a universally diffused essence is shown in all three of those standards, and it is declared that by that Spirit the personal beings composing the Holy Trinity are present in all their creations. That Spirit is divine light and by it is exercised divine power. It "moved upon the face of the waters" when the earth was created, and by it God "garnishes the heavens." It is bestowed as a higher endowment by the power and gift of the Holy Ghost upon repentant believers who have been baptized by Divine authority. It has a "diversity of operations" as light has a variety of rays. It is manifested in things physical as well as things spiritual. It is the spirit of life, and "lighteneth every man that cometh into the world." It "proceedeth forth from the presence of God to fill the immensity of space." It is the Spirit of the Lord, but the Holy

Ghost spoken of above is an individual, as much so as is the Son of God, and as is the Father himself. They are one; not one person or substance, but three distinct individuals acting in perfect unity by the power, presence and light of the Holy Spirit permeating the entire universe. This is the teaching of the Bible from beginning to end; it is the doctrine of Deity in the Church of Jesus Christ of Latter-day Saints.

The common notion concerning the Trinity as set forth in orthodox creeds is an utter impossibility. It is said to be composed of three persons who are each distinct and yet are "one substance," and are as such omnipresent, equal and eternal, yet one of them is the Father, another his Son, and another neither the Father nor the Son, and yet it is affirmed that one is "not before the other nor after the other;" that the whole Deity is "without body, parts or passions," and yet that it has three parts, and one of those parts has a body and passions. Then it is declared, "Such as the Father is, such is the Son and such is the Holy Ghost." To sum it all up, it is announced that this being is "immaterial" and "incomprehensible." That is a god of heathen invention and modern "Christian" adoption. It is not the God of Abraham, Isaac and Jacob, nor of Moses and the prophets, nor of Jesus Christ and his apostles. It springs from the "vain philosophy" of this world, and to worship it is sheer idolatry.

The writer in *Life and Work* complains about our "materialistic view of things." We have to object to his immaterialistic view of things, in which, however, he is not singular as it is generally accepted by the theologians of the period. We regard everything that is substantial as material in a certain sense. "Immaterial substance" we view as impossible and the term a contradiction of words. Yet we understand a distinct and essential difference between spirit and gross element, which is commonly called matter. The physical creation is one thing; the spiritual essence by which, under Divine direction, the elements were organized is of a much more refined and subtle character than anything that is perceived through the senses. If that which is called matter is dissolved into its primitive atoms, which would be imperceptible to the natural sight and mind, they would not be identical with that more subtle essence, the eternal Spirit, which gives both light and

life. That which is denominated "energy" may be immaterial, but the substance from which it proceeds is and must be material in the sense in which we have explained. Motion is immaterial, but that which is moved or moves it is substantial. Thought must not be confused with the thinker, love with the being of whom it is an attribute, gravitation with the object moving by that force.

Theologians are startled with the statement that God is a being with a body, that he is a Spirit clothed upon with flesh and bones; yet they declare that Christ is God, and they recognize the fact that he has a spiritual body which he declared was of flesh and bones when he appeared to his disciples after his resurrection, and with which he ascended into heaven. He is also declared to be "the express image of the Father's person," and that he "sits at the right hand of God." Why should there be any objection to the idea that the Father is just like the Son, or in other words, the Son is exactly like the Father in all respects, when as much is declared in the published creeds of Christendom? Christ's body, though composed of flesh and bones, is a spiritual body. It is tangible, as he demonstrated to his apostles. His saints are to become like him if raised in the first resurrection, for he is to "change their vile bodies and fashion them like unto his glorious body," and as John the apostle declared: "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is." We shall not be "immaterial," but be like him, and if we were immaterial we could not see him as he is, for that would be an impossibility.

We believe in God the Father, and God the Son, and God the Holy Ghost, as three distinct personalities, (and in the Holy Spirit proceeding from them all), being ONE in perfect unity and harmony and power and glory, together constituting Deity, "the Fullness of the Godhead," to be approached with some degrees of understanding by mortals, and to be fully comprehended by those immortals who shall be raised to everlasting life in its complete condition and exaltation, in the presence and society of the Deity. The Father and the Son dwell in the heaven of heavens, the Holy Ghost is their minister on earth; the Divine Spirit which is "in all things and through all things, and round about all things, and

is the law by which all things are governed," operates everywhere in the phenomena of nature and in the spiritual sphere, unfolding to those who receive it and walk in its light "the deep things of God." It is bestowed as a gift unto all who are obedient to the gospel and will be guided by it in their earthly lives, and they will be sanctified by its influence until they are fit to dwell with God eternally in the heavens.

Liverpool, England.

THE ANGEL SIDE.

(Selected for the Improvement Era.)

The huge, rough stones from out the
mines,
Unightly and unfair,
Have veins of purest metal hid
Beneath the surface there.
Few rocks so bare but to their heights
Some tiny moss-plant clings;
And, on the peak so desolate,
The sea bird sits and sings.
Believe me, too, that rugged souls,
Beneath their rudeness hide
Much that is beautiful and good, —
We've all our angel side.

In all there is an inner depth,
A far-off, secret way,
Where, through the windows of the
soul,
God sends his smiling ray.
In every human heart there is
A faithful, sounding chord
That may be struck, unknown to us,
By some sweet, loving word.
The wayward will in man may try
Its softer thoughts to hide, —
Some unexpected tone reveals,
It has an angel side.

Uintah, Utah.

Despised, and lone, and trodden down,
Dark with the shades of sin,
Deciphering not those halo-lights
Which God has lit within:
Groping about in endless night,
Poor, poisoned souls they are.
Who guess not what life's meaning is,
Nor dream of heaven afar.
O that some gentle hand of love
Their stumbling steps would guide,
And show them that, amidst it all,
Life has its angel side!

Brutal and mean and dark enough,
God knows some natures are;
But he, compassionate, comes near,
And shall we stand afar?
Our cruse of oil will not grow less
If shared with hearty hand;
The words of peace and looks of love
Few natures can withstand.
Love is the mighty conqueror;
Love is the beauteous guide;
Love, with her beaming eyes, can see
We've all our angel side!

ONI D. STUART.

THE MANTI TEMPLE.

BY LEWIS ANDERSON, GENERAL SUPERINTENDENT OF THE MANTI TEMPLE, AND PRESIDENT OF SOUTH SANPETE STAKE OF ZION.

This magnificent structure is built of native oolite stone, quarried near the site of the building. The Temple is one hundred and



Manti Temple—A Front View.

seventy-two feet by ninety-five feet, and ninety-two feet to the summit of its walls. The cutting of the stone for this temple was performed by exceedingly skilful artisans. They have carried out the designs of the architect perfectly, and the result is a most beautiful building which stands at an elevation of sixty-three feet above the street-grade of Manti, rendering it the most striking feature of this pretty city.

For years the Manti Temple has stood as a landmark upon this hill, celebrated as the spot upon which the pioneers first pitched their tents. The grounds, however, remained in an unfinished state until April 10, 1907, when the Presidency of the Church directed the work of improvement to proceed. Accordingly a force of men were employed in blasting away the rocky



THE MANTI TEMPLE—SHOWING FRONT APPROACH.

Ground was broken for its erection, Monday, April 30, 1877; and on Monday, April 14, 1879, the corner stones were laid. It was dedicated on Monday, May 21, 1888, and was the third temple completed in Utah. Cost about \$1,000,000.

point of the hill, on the south and east of the temple. Teams and men were also engaged in excavating and hauling away debris. The original terrace walls, surrounding the temple grounds and built more than twenty years ago, were removed, with the exception of the lower one, which has been lowered one half, and the hill graded to a cone shape.

Several thousand feet of retaining wall have been built, and a splendid approach has been erected on the south of the temple, suitable for both vehicles and pedestrians; and another has been constructed on the north and west, which affords a splendid grade. This latter road is especially used for heavily loaded teams. Thousands of loads of rich soil have been hauled upon and scattered over the once solid bed of stone, thus making a beautiful lawn and flower beds.

A most elaborate and beautiful stairway has been constructed, twenty feet wide, having retaining walls on either side, with square pillars at each landing fitted for electric lights. In all there are one hundred and twenty-five steps of twelve-inch tread, and six-



Photo by Olson and Hafen.

The Manti Temple, Showing the Driveway and Retaining Walls.

inch rise, together with nine landings of six feet each, with the top one eighteen feet, connecting the roadway surrounding the temple. Cement walks surround the entire building, with footways connecting with the county road below. To build these,



Manti Temple, Showing Lawns.

five thousand four hundred bags of cement were used. Approximately three hundred and forty-two thousand pounds of cement and fourteen thousand three hundred and forty-five pounds of iron, are included in the work, making, including the sand and gravel, a total of two million five hundred thousand pounds of material in the stairway. The stairway was commenced July 9, and completed November 13, 1907. This work is undoubtedly one of the greatest of its kind in the United States.

Another long, stone stairway borders the driveway on the east, leading to the rear or east entrance of the building and roadway connecting therewith. This stairway is composed of eighty steps of twelve-inch tread, and six-inch rise; each slate was hand-tooled before being put into place. This also is a gigantic piece of work.

An automatic system of watering the grounds has been installed, in which has been used ninety-one hundred feet of piping, ranging in size from one-half inch to four inches. There are two hundred C. B. G. sprinklers being used. The temple owns its own spring, located one and a quarter miles from the building.

While the general supervision of the work has been under my care, the civil engineering has been principally done by John A. Hougaard, of the well-known firm of John A. Hougaard & Son, civil engineers of Manti. The water system plans were drawn by R. R. Lyman, civil engineer of the University of Utah; and A. H. Taylor of the firm of Coulam & Taylor, plumbers, of Salt Lake City, were instrumental in installing it. Hon. C. P. Larson, of Manti, took charge of the stone and mason work, and George E. Bench managed the team work. Bishop Arnold G. Giaque, of Salt Lake City, built the huge cement stairway, and other cement work. Martin Christophersen, the well-known landscape gardener of Salt Lake City, has made several trips to Manti, since the work commenced, and undoubtedly to his artistic care may be assigned the final beautification of the grounds. This article would not be complete without mentioning William B. Armstrong, the fencemaker, of Salt Lake City, who made and supervised the erection of the splendid and beautiful iron gates and fence which adorn the west front and entrance to the driveways.

Manti, Utah.

USE MONEY TO MAKE MEN.

We discover in the world only what we bring to it; the lion looking into the pool sees a lion, the jackal sees a jackal.

The divine life has in it a beautiful paradox. All spiritual possessions dwindle if we hoard them, increase if we share them.

In the great day of God that is coming, we shall not use men to make money: we shall use money to make men.—*Edwin Markham.*

FOOD.

BY GEO. D. KIRBY.

The subject of "food" is rather a difficult one for a layman to discuss, but I shall endeavor to bring out the various points in a manner which may be understood by other laymen, and I trust will not receive too severe a criticism from the members of the medical profession to whose attention they may come.

The maxim of Socrates, "know thyself," is sound advice. To know what is good for one's self and what is bad, and to cleave unto the good and avoid the bad, in the main, is not difficult. The trouble is that we don't try it. We deliberately violate the laws of health and depend upon doctors to keep us well.

Some will say that if we have love in our hearts, thinking kindly of everybody, we will be well. The fact is that people who are poisoned with malnutrition cannot think well of themselves nor anybody else. The ability to love, as well as the ability to endure, depends upon the condition of the nerves, and the condition of the nerves depends largely upon the state of the digestion.

As a rule, no parent has any business with any but healthy children, for wholesome food in proper quantities never deranged a stomach. Teeth never decayed through grinding pure and wholesome food, and no child, unless his appetite has been pampered, will ever crave that which it is necessary to withhold from him. The parents must refrain from indulging the child's appetite or take the consequence when that same appetite shall lay the child upon a sick bed, or bring him home reeling and staggering to their frantic arms.

The appetite is depraved by poisonous nostrums, cookies, candies, sweetmeats, and the thousand products of human ingenuity

which conspire to destroy that pure instinct which God designed as a perfect guide as regards the quantity and quality of our food. "To dust thou shalt return," after death, but the ill man becomes partially dust while he is alive. The salts in impure water, the ashes from indigested starch foods, clog the kidneys, irritate the nerves and stiffen the joints. Dr. Lahrman of Dresden says that all chronic diseases are from an impure or obstructed blood supply, originating in many cases from overeating; that we do not need *more* blood, but *better* blood, and that if we avoid meats and starches and the acids from these, we will find that the blood will purify itself. The coffee, meat and pancake breakfast is a habit with most people. People who have heart-burn, bad breath, colds, throbbing at the stomach, pain in the side, headache, are almost all our meat-breakfast friends—there are few exceptions. These pleasant (?) symptoms are the result of food poisoning. The person has deposited in his stomach such a fine assortment of indigestibles, that nature pauses in perplexity. Fermentation follows, and the individual becomes but an animated garbage can. The simple cereal and cream habit means increased length of days. An enlightened people who prize health should make it a rule to eat at least one meal a day without meat, and two would be better. Furthermore, it has been demonstrated that flesh-eating creates a thirst for alcoholic beverages and an appetite for tobacco. A good illustration of the value of cereals as food is shown in the fact that the Japanese on a rice diet and plenty of fresh air, defeated the Russians who over ate and took little exercise.

Most of our ills come from over-eating, and to overeat is much more common than to overdrink. Diogenes, in his wanderings, once met a young man dressed up in gay attire. The philosopher asked him whither he was going and the youth replied that he was going to a feast. Diogenes promptly took him home and ordered his parents to lock him up until his sanity returned. The philosopher may have been a trifle eccentric, but he knew that feasting spelled disease, disintegration and death. In a land like ours, where plenty waits upon the people and hunger sits afar off, it is not strange that there is a tendency to over-eating. While food is needed to build up every organ and keep the body in the best condition the wise person will guard against the sin of glut-

tony, depraving the appetite, overloading the stomach and overworking the delicate digestive organs, and laying the foundations of disease. Stimulants and condiments are resorted to when digestion has been enfeebled by rich food, tempting flavors, and irregular meals. These excite the appetite and the unwilling organs are burdened with unmanageable material. The stomach is overloaded and at last wears out, causing pain, discomfort and indigestion. The latter often results from the use of intoxicants; and so the victims of overeating are found on all sides suffering the penalties of violated laws.

Alcohol is perhaps more active than any other agent in producing human degeneracy, and is one of the most direct and potent causes of criminality and insanity. The children of drunkards are very liable to be epileptic and idiotic, as well as criminal. The children of alcohol drinking parents, when young, do not appear different from other children, but as they grow older their criminal instincts begin to manifest themselves. Careful investigations have shown that there is an intimate relation between diet and alcoholism; especially that tea, coffee and condiments lead to the use of alcohol. The drinking of beer does not give strength for work, but on the other hand tends to make people dull, heavy, stupid and unfit for hard manual or mental labor. The constant use of beer every day gives the system no real recuperation, but steadily lowers the vital forces. One of the worst features of the poisonous characteristics of alcohol is its power, even in small quantities, to create a craving for itself that becomes irresistible. Alcohol does not act as a food; it cuts short the life of rapidly growing cells, and is not in the narrowest sense a food generating material.

The use of tobacco, either in smoking or chewing, causes the glands of the mouth to secrete an unnatural amount of saliva; this weakens the glands and causes dryness of the throat. One of the more common effects of absorption of tobacco is to impair the appetite and weaken digestion. Cigarettes are the worst possible form in which it can be used.

In the matter of exercise we are advised to breath deeply in the open air with the mouth closed and to exercise at least an hour each day in the open air. Severe exercise is not good, just

after a full meal, for the reason that the blood which is needed to help the stomach is drawn to the organs undergoing the exercise.

It will be a wise plan for us to be guided by the Word of Wisdom in the matter of food, and to make this decision: "I am a royal soul, and my body is its garment, I refuse to wear a soiled or torn garment."

Sugar City, Idaho.

A PRAYER AND ITS ANSWER.

(For the Improvement Era.)

Alwise and gracious Father,
Once more, in Jesus' name,
I ask thee to forgive me
And take away my shame.
How often have I promised
To put my sins away;
Yet, kind and loving Father,
I've sinned again today.

My heart is filled with sorrow;
My life is stained with sin;
Is there no hope to cheer me,
That some day I may win?
Or is my fate uncertain
With no assurance giv'n,
That I may conquer Satan,
And gain a crown in heav'n?

Sometimes, kind, loving Parent,
When hope and faith are strong,
I fight life's battles bravely
And sing the victor's song;
At other times, O Father,
I fail to comprehend,
Until the arch deceiver
Accomplishes his end.

I do not ask thee, Father,
To stay the tempter's hand;
For I would be no weakling,
Afraid to meet his band;
Mesa, Arizona.

But what I ask, dear Father,
Is strength to be a man,
That I may know his power
And thwart his cunning plan.

* * * * *
"Oh son," the Spirit whispers,
"Thy pray'r hath not been vain;
Now listen to thine answer,
For I will make it plain:
The power that thou desirest
And more, when understood.
Hath been bestowed upon thee;
'Tis found in thy priesthood.

"Thou must not treat it lightly;
For thus it grieveth me,
That Satan and his angels
Should bind and fetter thee;
And so become thy masters,
While thou art but a slave;
Although the priesthood's with thee,
Thou hast no pow'r to save.

"But great shall be thy kingdom,
In realms thy God shall name,
Exalting thee to glory,
From whence the spirit came;
If thou wilt bear thy priesthood,
In honor to my Son!
To thee shall be the vict'ry,
When this life's race is run."

M. A. STEWART

“FROM INDIA’S CORAL STRAND.”

BY HENRY J. LILLEY.

[For a number of years the author has been a reader of the ERA. When his subscription for volume 12 was received, last October, he was requested to send a short description of the M. I. A. work in India. He states that in Karachi there is no Mutual Improvement Association, so in reply to the request, dated December 17, 1908, he concluded to give a brief account of the establishment of the Karachi branch. His simple narrative, in which he expresses best wishes for Zion and her people, carries one back to the days of the early 50's, when missionaries were sent from Utah with the gospel message to many nations, including far-away India. It demonstrates, also, that in the gospel seed there is wonderful vitality, and that once planted, it may grow and bear fruit many decades after, even if poorly tended and left to grow in fields untilled. We are indebted to Elder A. Milton Musser for the illustrations.—EDITORS.]

Karachi is the British capital of the province of Sind. Prior to the annexation of Sind by the British, in 1843, Hyderabad, a hundred odd miles inland from Karachi, was the capital under native rule. In the 50's a batch of missionaries came from Zion, two of whom visited Sind, namely, Elders A. Milton Musser, and Truman Leonard. What a simple sentence this is to write, but how much it signifies! Think of the zeal of the Church, hardly a quarter of a century after its establishment, and hardly a decade since it was deported and mercilessly driven a thousand miles into the heart of a barren desert, sending the gospel to this corner of the world, tens of thousands of miles away! Think of the zeal of the missionaries who were ready to carry it so far, at such a time, without purse or scrip! The magnitude of their task can be dimly appreciated when we consider that at the present time, with all the wonderful improvements made in steamboat and railway, a letter takes fully a month to travel between Salt Lake City and Karachi, and a Saint intending to gather from the latter place to

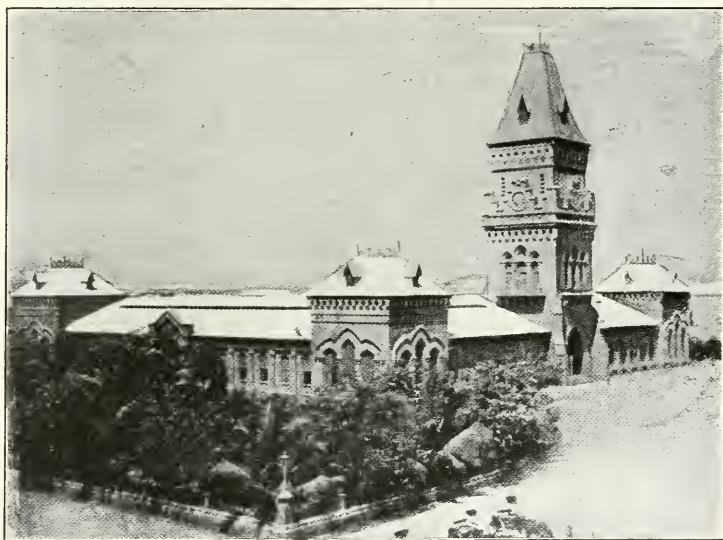


KARACHI BRANCH, CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, 1903.

Standing: H. J. Lilley, R. Currie, C. A. Marshall, W. J. Marshall, E. DeYoung. Sitting: Mrs. O. Lilley, J. H. Cooper, Miss M. Marshall, Robert Marshall, Mrs. A. DeYoung. Children: Aubrey DeYoung, Effie DeYoung, Norman DeYoung, Enid DeYoung.

Zion can hardly do it cheaper than two hundred dollars. Think also, in the light of events which have since happened, of the wonderful providence of the Lord in preserving the seed scattered by them, and bringing it to fruition in the establishment of the Karachi branch fifty years later!

I do not know how far Elders Musser and Leonard traveled. The former, who still survives in Zion, and takes an active interest in the branch, can that tale unfold. But certain it is that Elder Leonard went to Hyderabad and Elder Musser labored in Karachi. In Hyderabad Elder Leonard gave some literature to a Mr. Robert Marshall, then a young man, by whom he was accommodated. Amongst this literature was the now well known revelation by the Prophet Joseph Smith, on the Civil War. Mark, this was in 1856 or '57, and the revelation was contained in a book published even earlier,—some time in the 40's—namely, the first edition of the Pearl of Great Price, published in Liverpool. Other books were the *Journal of Discourses*, volume I., and some volumes of the *Millennial Star*. These books were read and laid



EXPRESS MARKET, KARACHI, INDIA.

aside by Mr. Marshall, who did not at the time heed the gospel message. But the actual occurrence of the American Civil War, a decade later, re-attracted his attention to the books, and a re-perusal of them brought him a testimony that Joseph Smith was a true prophet, and the gospel he preached was the true gospel restored. From that time on he was at heart a "Mormon," and was known locally by that epithet, though the elders were now far away, and there was no one to initiate him into the fold of the Church.

The books now formed the most valued subject of his reading, and took a part in the family prayers, especially the *Journal of Discourses*. It was not to be wondered at, therefore, that some of his sons and daughters were also converted to the truth of the gospel. They were now, in Karachi, and remained in this state for years—a household of unbaptized "Mormons," treasuring and preserving the little leaven of the gospel left in this land so



L. D. S. Chapel built by A. Milton Musser at Karachi, India, 1855.

many years previously; thus truly does God move in a mysterious way his wonders to perform! It never seems to have occurred to them to communicate with the body of the Church until some time in the 80's when they wrote to the European mission, Liverpool, and received a reply from Elder Albert Carrington, who was at that time the president, after which followed another long period

of quiescence. Had they made themselves known, it would have perhaps resulted in the benefit of themselves as well as of others, for during the long period that elapsed since their hearts inclined to the gospel message, missionaries from Zion came to labor in this land—on more than one occasion, if I mistake not. How happy



A STREET SCENE, CALCUTTA.

The native quarters are for the most part squalid and dirty; but in recent years great efforts have been made to improve their sanitary condition.

should this family have been to have had an earlier opportunity of converting their faith into works, and entering the Church by the prescribed door! How happy would the missionaries have been to have found a household of faith like an oasis in this gospel-barren land! But the hunters and fishers came and went, perhaps weary and heart-heavy from want of success, while here in sleepy Sind, the quarry, ready-made, did not even hear the noise of the hunt. All the same, the gospel leaven was fermenting. The literature was lent out to those who were not afraid, or not unwilling to read it, for thanks to calumny everything “Mormon” is a bugbear to many uninitiated persons, while anything religious is “taboo” with many others.

The writer was one of those who read and was personally con-



THE GOSAIN TEMPLE, BENARES.

One of the 1,500 temples that are said to exist in this city.

vinced of the truth even against his will. In conversations and friendly discussions, also, the truth must on many an occasion have joined issue with and overcome error.

Nearly half a century had passed since Elders Musser and Leonard had come to Sind sowing the seed, the gradual growth and development of some of which I have feebly tried to trace above. Mr. Robert Marshall, who had left well behind him the Psalmist’s state of three score years and ten, and who had lost the use of his eyes, longed for baptism before crossing the great divide—a longing which was perhaps intensified by a certain dream with which he was visited, and which he still delights to rehearse. One of his sons consequently addressed again the European mission, in 1903, with the result that President Francis M. Lyman informed him that there was an elder—Elder John H. Cooper—in India. The sequel was that Elder Cooper, who was located in Calcutta, the other side of India, eighteen hundred miles from Karachi, just preparing to sail for Zion, was invited to “come over to Macedonia and help us.” Elder Cooper came to Karachi and in a short time baptized thirteen persons, eight males and five females, all adults, six of whom he ordained elders, and established the Karachi branch. Out of these thirteen persons, six belonged to Mr. Marshall’s household, and some of the others had heard the gospel first through that source; so that the branch was virtually the growth of the seed sown half a century previously. Thus in the establishment of the Karachi branch was once again the experience repeated of Paul sowing, Apollos watering, and God giving the increase.

Elder Cooper did not stop long in Karachi. He arrived on the 26th of June, 1903, the first baptisms were performed in the first week of July, the branch was organized with six male and three female members on 16th August, and on September 24th Elder Cooper left for Bombay *en route* for Zion, *via* Liverpool. Since then, though we have anxiously prayed and longed for some, this land has not been visited by any missionaries. Thus it will be observed that though it is true we could never have heard the gospel except the preachers were sent, yet the word of God has established itself in this land by its own inherent merit; or, in other words, by the influence of the Holy Spirit, rather than by

the co-operation of man, which perhaps is only typical of the great Latter-day work as a whole, even in lands where missionaries abound—this work is not of man, but of God. To repeat, the Latter-day work has not made much headway here, it is remarkable that the gospel light has been burning, dimly, if you will, in Sind for over fifty years, during which period, no one clothed with authority to administer the ordinances visited the province save one solitary elder for the short space of three months.

This is perhaps a good reason why we have no M. I. A. work here. There has been no one acquainted with the working methods of Zion to put us in the way, and take the initiative.

But it must not be imagined that the local members have been altogether inactive. They are all more or less educated, and the branch has got together a good library of Church works for the mutual improvement of the members, some of whom have acquired a good knowledge of the principles, the history, and other matters pertaining to the Church. They have distributed a number of tracts and leaflets, and lent out books whenever occasion offered.



THE NEW PALACE OF H. H. THE GAIKWAR OF BARODA.

Built in the Indo-Saracenic style of architecture.

For quite a long period after Elder Cooper left, they maintained meetings twice a week in the pattern set; and up to date the sacrament meeting on Sundays continues, though only three or four members are now resident in Karachi. Misrepresentations in newspapers have been refuted, and, in short, members have individually tried to spread the truth as they understand it. Lately, at the expense of the branch, the following advertisement has been inserted in the principal English newspapers, from three to six insertions in each:

THE BOOK OF MORMON.

An inspired history of ancient America, the complement of the Bible: that is, the stick of Ephraim added to the stick of Judah, (*vide* Ezekiel 37, 16 *et seq.*) Price, cloth bound, Rs. 2. A few copies obtainable from

HENRY J. LILLEY,
Gharikhata, Karachi.

So far, the advertisement has appeared in the *Pioneer* (published at Allahabad) the *Statesman*, (Calcutta) the *Times of India*, (Bombay) and the *Madras Mail*, (Madras), and we propose to follow up with the *Civil and Military Gazette* (Lahore) and the local paper, the *Sind Gazette*, so that the Book of Mormon has been offered practically to the whole of the English speaking population of India. The outcome has not been very encouraging. We have so far received only seven or eight orders for the book. To each of those who purchased it was sent Elder George Teasdale’s tract, *The Restoration of the Holy Gospel*—which we deemed was an appropriate preface for outsiders, and the following letter from the writer:

In compliance with your letter of . . . I have very much pleasure in sending you per value payable post a copy of the Book of Mormon. Should its perusal interest you in the gospel, and Church of Jesus Christ of Latter-day Saints (popularly known as “Mormonism” and “Mormon” Church), and should you desire to have more information on any particular points, I would be most happy to assist you to the best of my ability. In the meantime I take the liberty of attracting your attention specially to the promise contained in Moroni X. 4 and 5, (page 621) and remain,

Yours truly,
HENRY LILLEY.

But we have not heard again from any of them.

As regards the actual exercise of the powers of the priesthood after Elder Cooper's departure, the local elders performed one baptism, ordained one teacher, blessed a number of children, and anointed with oil a number who were sick.

There remains only a word as regards the present condition of the branch. Though I use the designation "branch," I am afraid I do so merely by force of habit and courtesy, for the original organization has been disorganized by death and departures from the station, and there only remain in Karachi at present President Marshall and one son, and myself and wife of the adult membership of the Church. The other members have been scattered far and wide throughout India, some have fallen away, and one has fallen asleep. In fact, any one who has closely followed the career of the branch from its establishment, and also is personally acquainted with all its individual members, can, without presuming to sit in judgment on his fellowmen, easily make a local application of the Savior's beautiful parable of the Sower. He can see some of the seed fallen by the wayside devoured by the fowls of



NANDI, THE SACRED BULL OF SHIVA

Hewn out of a huge rock, situated on a low hill near the city Mysore.

the air, he can see where it fell amongst the thorns and was chocked; and where it fell on stony ground where there was not much depth of earth, and sprang up but to wither away; and when he is inclined to be discouraged and disheartened, he can also see reason to hope that some of it has fallen on good ground and will bring forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. He is inclined to hope that though the Karachi branch has not given much tangible evidence of growing and putting forth blossoms and fruit, yet, in the same mysterious way in which, during the past half century the work of God was silently and invisibly spreading in this province, to suddenly burst forth in a branch in due time, so the effect of its existence will as surely, if as unseen, tend toward the preparation of this field for some kind of harvest, when in future years the Church finds it possible to send laborers to this part of the vineyard, to work it as systematically as other parts are worked. Of course, you know that the natives of India are not of the negroid races; they are principally of Aryan stock; while the Europeans in India are chiefly from Great Britain, so that amongst them, as well as amongst their mixed descendants—the Europeans—there are probably many of the seed of Israel ready to hear the voice of the Shepherd when it reaches them.



Trinity Church, Karachi, India.

I will now draw to a close. If my narrative has created in your mind an interest in the members of the Karachi branch, I

may mention that you will perhaps be able to see a photograph of the charter members of the branch, together with Elder Cooper and three children, with Elder A. Milton Musser, or Elder John H. Cooper, or President Francis M. Lyman, or the president of the Church, President Joseph F. Smith, all living in your city, I believe, if they have preserved the copies sent to them; some members were baptized after the branch was organized and after the photograph was taken, who are, of course, not included.

The general news of this country you must be getting from the newspapers. The judgments of God seem to be heavy on it. Famine seems to have become chronic in some part or other of it. Plague is a yearly visitant in many parts; cholera, small pox and other epidemics are frequent, while malaria slays its hundreds of thousands yearly. Between European and native there is no love lost, and among a large section of the latter great discontent prevails, which has indeed culminated in anarchy in Bengal. Nevertheless, it is a good land to live in, and not half as black as it is generally painted.

Gharikhata, Karachi, India.

"JUDGE NOT".

(For the Improvement Era.)

"Judge not," the gentle Master said,
 And heaven's glory round him spread;
 "Forgive," he cried, and on his face
 Fell full the holy light of grace;
 "Let him who sins not, cast a stone."
 The vengeful left their prey alone;
 "Go sin no more, I don't condemn,"
 Oh, blessed words! God prompted them.

How then shall we, so frail and weak,
 Against our kin the judgment speak,
 When he reached out his hand to bless
 The sinner in his wickedness?
 Keep back the curse, let mercy in,
 For mercy is to justice twin;
 And God will smile on him alone
 Who stoops to help an erring one,

New York, N. Y.

HAROLD GOFF.

HERBERT MELBOURNE.

BY EDWIN F. PARRY.

VI.

In due time Herbert Melbourne and his fellow-missionaries landed in Liverpool, England. Herbert received his appointment to labor in the Sheffield conference. He at once took train for his destination.

The day after his arrival at the headquarters of the conference, he had the opportunity of meeting all the missionaries of the district, as they were assembled for their monthly priesthood meeting. On hearing the verbal reports of their labors and associating with them, he discovered that there were some bright, intelligent young men among them, especially so were some who had been there a year or two. Having had a good deal of experience in outdoor meetings, they were fluent speakers, and were well posted on the scriptures. Although he was a college graduate and perhaps the only one among the elders of that conference he felt that he was among his superiors.

It was fortunate he arrived at such an opportune time, when he could meet with so many of those with whom he was expected to labor. They were all strangers to him, but he felt as much at home with them as among his old associates. Their enthusiasm was an inspiration to him, and he was seized with a longing to be able to speak as they did. But there was much for him to learn. True, he had studied some during the past year or more, —ever since he had begun to take interest in the subject of religion, though his studies were not very systematic. Then he was not entirely free from his skeptical views. Questions were

frequently springing up in his mind which he was not yet able to answer to his own satisfaction. He had received considerable enlightenment, however, upon spiritual matters, and he had resolved in his mind to continue the investigation, first for his own satisfaction, and then he would be enabled to testify to others.

Owing to the uncertainties which he felt were in his mind, he suggested to the conference president that he be permitted to stay in and study for a few weeks before entering upon active missionary work. But his president's experience taught him to think differently, and he explained to Herbert that a better plan would be to start at once to work. By going out "tracting," and by holding meetings, he would come in contact with people who would propound questions to him that would require study to answer satisfactorily. This experience would be an incentive to study. Besides, in his public speaking he could tell of what he did know, even if his testimony of the gospel was not yet so strong as that borne by some of his companions. He knew of the good character and the sincerity of the people whom he represented. He knew that the teachings of his parents and of the authorities of his Church were pure and elevating, and that if followed would make mankind better. This much he did know and could testify to honestly; and by working as well as studying, further knowledge would be gained.

Herbert was assigned to labor in a small town with an elder who had been in the mission over a year, and where there was a small branch of the Church. He was faithful and diligent in attending to the duties of a missionary, as far as he understood them. Each day he went out "tracting," as did his companion, and in the evening either visited friends and investigators in company with his fellow-laborer, or helped him hold out-door meetings.

What spare time he had he devoted to the study of the scriptures and the history of the latter-day gospel. He had with him a history of the Prophet Joseph Smith, which he was reading carefully, in connection with the story of the gospel as contained in the New Testament. After continuing this course of study for a few weeks, he remarked to his companion,

"Elder Davis, it appears to me that this history of Joseph

Smith would be a splendid book to loan to investigators—those who are interested sufficiently to read such a volume. I must admit it has impressed me very deeply—especially that part given in the language of the prophet himself. His sincerity cannot be doubted after reading his history.”

“O yes, Brother Melbourne, I fully agree with what you say. I have loaned three copies of the History, and I believe the parties who have them are reading them. I have not seen them for some time, though.”

“Another thing I have especially noted, in reading of the coming forth of the gospel in the latter-day, is the similarity of its reception to that of the former-day gospel. In the days of the Savior and his apostles, the lowly and the humble were the ones who accepted their teachings, while the haughty and proud ignored it, and the teachers of religion persecuted those who accepted it. These same teachings have received the same kind of reception in this age. I have only mentioned these few points of similarity between the former-day and the latter-day gospel, but I have observed that they are similar in every detail, and this leads me to believe that if the one be true, the other must be. I am willing to admit that I have received a good deal of enlightenment from my studies and my conversations with you during the past few weeks. It appears to me now that my unbelief was nothing short of stupidity. Your favorite quotation, ‘He that judgeth a matter before he heareth it is not wise,’ is true, if not exactly scriptural. I have been unwise in asserting my disbelief in religion when I knew nothing about it, I should have known better.”

“You are not the only one who has been hasty in proclaiming yourself an unbeliever. I believe all skeptics and so-called infidels have so declared themselves without sufficient investigation. They are either ill-informed, or not at all informed as to what religion is. I do not believe an intelligent person can study our religion thoroughly and honestly without discovering that it is the truth. You speak of the impression made upon your mind by reading the history of Joseph Smith. Let me ask, what is your impression of the Book of Mormon, which the prophet was instrumental in bringing to light?”

"To tell the truth, Brother Davis, answered Herbert, I have never read it."

"What! Never read the Book of Mormon?"

"No, never. I have picked it up several times, and read a little here and there, but never completed it—never completely read a book in it."

"And did you ever read the Bible before you were called upon a mission?"

"I read considerable of it when a boy. And in Sunday school we studied it some, when I was young. But I quit going to Sunday school when I was sixteen, and never read much of it from that time till recently."

"Well, it's easy to understand how you became skeptical. But I want to read to you a passage from the Book of Mormon, and then I want you to read the book from beginning to end. It will help to qualify you for your labors as a messenger of salvation. Indeed, I do not know how you can become a good missionary without a knowledge of the Book of Mormon. The passage I shall read is found in the tenth chapter of Moroni, beginning at the fourth verse:

"And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Jesus Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost;

"And by the power of the Holy Ghost ye may know the truth of all things.

"If you will read this book with the desire to know of its truth, I am satisfied the knowledge will be given you. If you receive a testimony that the book is true, you will also know that Joseph Smith was a prophet, for no man could bring forth such a work unless he was inspired of the Lord. You will find in it a thousand evidences of its authenticity and divinity."

"I certainly must read the work. I should have done so long ago. There is no excuse for a man coming out here to preach the gospel without knowing of its truth. But I am learning gradually, and if I do no one else any good, I will be benefited myself by my coming."

And so Herbert's faith became strengthened day by day, as

he performed his labors. He not only gained knowledge through study of the Church works, but also through his experience and observation. The promises of the scripture were fulfilled in his own experiences. He enjoyed the fruits of the Spirit, and witnessed the exercise of many of the gifts of the gospel. By the power of the Holy Ghost, his mind was enlightened, and he was led to see the truth and force of the scriptures, in his studies, and when he addressed the people, the same power brought things to his remembrance, and he was led to utter truths that were even new to himself.

But this was not all. He found that his words of testimony brought conviction to his hearers. On one occasion he was preaching on the streets to a small group who had gathered to listen to his remarks. After the close of the meeting, and as he was leaving the place, a man and his wife stepped up to him and the man said, "Your words have pricked my heart, and I want to know what I shall do."

This declaration reminded him of Peter's preaching on the day of Pentecost, when the people being "pricked in their hearts cried out, 'Men and brethren, what shall we do?'" True, it was only one man that appealed to him on this occasion, but there is no telling how many others present at the meeting were similarly impressed.

In distributing tracts from door to door he enjoyed the gifts of the Spirit. Upon many occasions he was directed by it to go to certain places, and by obeying the promptings, he found people who were looking for the truth, and who were prepared to receive his message. At one time he was impressed to call at a certain house, and when he entered, the lady, although an entire stranger, recognized him, stating that she had seen him in a dream which had deeply impressed her, insomuch that she had been led to pray to the Lord to send some one who could tell her the true way of salvation, which she had been earnestly seeking for a long time.

By this same Spirit he had been forewarned of attempts of evil-disposed persons to entrap him and to harm him. Several times he witnessed miraculous healings and other signs that follow the believers. But what gave him more satisfaction and assur-

ance than all these outward manifestations, was the possession of the Holy Spirit which appealed to his inward soul and assured him that he was in the actual service of his Maker. He recalled a remark made by his companion, Elder Davis, when he first came to labor with him. The statement was something like this, and was in a testimony meeting of the Saints of the branch: "My brethren and sisters, I am satisfied that the gospel is true, and that, as the Apostle Paul says; it is the 'power of God unto salvation.' I know this through the testimony of the Holy Spirit.

* * * I, perhaps, have never told this little congregation before that in my own experience I have witnessed one of the most remarkable instances of the healing and preserving power of the Lord. I once met with a very severe accident. From all human appearances it was unquestionably fatal. Two doctors examined me and were agreed that it was impossible for me to live twelve hours, and none of my friends had any hope that I would live except through divine interposition. Some of them had faith, and I had a strong desire to live. I was anointed with holy oil and prayed for, and almost immediately I began to amend, and in a remarkably short time I was entirely healed. Now, I feel assured that this was through the blessing of the Lord, bestowed especially upon me at this time. To me it has always appeared a most remarkable miracle, but let me tell you, that that miracle does not give me so much assurance that I am engaged in the work of the Lord, as does the sweet, peaceful influence of the Spirit which I enjoy from day to day, and which almost constantly tells me that the gospel is true."

When Herbert first heard this testimony from the lips of Elder Davis, he wondered if it could be possible that a man could receive a greater testimony to the truth of the gospel than that gained through witnessing a miracle—such a miracle as that experienced by his companion. But now he could fully believe the remarks of Elder Davis, for he had received that greater evidence himself. He, too, had observed cases of remarkable healing; he had heard prophecies uttered and noted their fulfilment; he had heard the gift of tongues and the interpretation of tongues. But there was one little experience in his missionary career which gave him more satisfaction and comfort than even these gifts, and

yet there was nothing that seemed miraculous about the experience. He could tell nothing about it that would convey to others an idea that there was anything remarkable in the experience, unless it was told to those who had enjoyed similar outpourings of the Spirit. The circumstance referred to was that of a priesthood meeting held by the elders of the conference in which he labored. The meeting was conducted in the usual manner. It was opened by singing and prayer, and then the elders in turn were called upon to report their labors during the past month. The president followed by reporting his own labors, adding words of advice and encouragement. No extraordinary progress was reported; no wonderful experiences were related; there was no visible, outward manifestation—nothing that can be described as marvelous; yet the spirit enjoyed upon that occasion was most remarkable to those who felt it, and all seemed to feel it to a great degree. Great love for each other was manifest and expressed; everyone was encouraged and felt like going forth with renewed energy and faith, some even shed tears of joy, and all were more or less softened in their feelings; confessions of neglect of duty or weakness were freely made; and no elder left that meeting who was not affected by the divine influence that pervaded the place.

Not only upon this occasion did Herbert enjoy this feeling, but it was with him more or less every day. It assured him constantly that he was in the service of the Lord, and that his labors and his life were acceptable unto him. It was with him when he preached in the halls or on the streets. It banished from his mind all doubts regarding the principles of the gospel; and the fact that Joseph Smith was a "mighty prophet was borne in upon his soul, and the desire he possessed to testify of the gospel was irresistible. He felt that he could not do enough for the cause.

"Do you know, I was at one time skeptical about religion," remarked Elder Melbourne one day to his room mate, Elder Davis. "I could hardly believe there was a Supreme Being. Now I wonder how I could have been so blind. Everything I observe or read now seems to give evidence of the truth of the gospel of Christ as taught by the Latter day Saints. It is all wonderful to me. You have noticed that directly opposite the front window of

our room—on the hillside facing us, is a coal mine, where many men are employed?"

"Yes, I have been over there. Some of our members work in the mine."

"Well, I was talking the other day with Brother Brown. He works there. He told me how he became connected with the gospel. A few years ago an elder who labored in this conference went over to the mine with one of the local brethren. He was permitted to go into the mine, and down there he was introduced to several of the miners and had a conversation with them. He also handed to them some tracts which he had with him. The result was one of them at least was led in this manner into the fold of Christ, and that one was Brother Brown. By the way, he expects to emigrate with his family to Utah next month."

"So I have heard. But do you know there are scores of miners who have labored in this very place who have joined our Church, and many are in Utah today."

"What impressed me is this: It is a striking fulfilment of the prediction of Jeremiah concerning the gathering of Israel in the last days. Let me read to you the passage I refer to—no doubt you are familiar with it. It is in the sixteenth chapter:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

"It seems to me that prophecy is here literally fulfilled—'and they shall hunt them from every mountain, and from every hill, and *out of the holes of the rocks*,'—can any prediction be more completely fulfilled?"

"Many other predictions of the ancient prophets concerning the gathering of Israel are also fulfilled in the preaching of this gospel," added Elder Davis. "One of our brethren here, remarked to me not long since that he and his sister were the only ones of his family who had embraced the gospel, and as his sister lived in another place the prophecy concerning the Lord taking 'one of a city and two of a family,' and bringing them to Zion was exactly verified in their case, for they were then ready to take their departure to the 'mountain of the house of the Lord,' that they

might be taught in his ways and 'walk in his paths,' in fulfilment of another prediction of scripture."

A little unpleasant experience which Elder Melbourne passed through convinced him that the Savior's words to his former disciples were still true, "If they have persecuted me, they will also persecute you." He could hardly believe that men in this enlightened age would persecute their fellow-men for their religious views. But he was rudely convinced of the fact, when upon one occasion while holding a meeting on the street he was mobbed and driven away by violence. And this treatment was not received from infidels or heathens, but from professed religionists, who were incited to thus mistreat him by a preacher of religion! This again helped to confirm him in his growing belief, for he realized, as he had never done so fully before, the Savior's promise: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. * * * For so persecuted they the prophets which were before you."

Another incident that transpired some months later, served to impress him with other sayings of Christ, such as the following:

"Think not that I am come to send peace on earth; I come not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother and the daughter-in-law against the mother-in-law.

"And a man's foes shall be they of his own household."

* * * * *

"And ye shall be betrayed both by parents and brethren, and kinsfolks and friends."

There was a young lady who became converted to the gospel, and like many others, had to endure much persecution from her father, who was not a member of the Church, but was a bitter opponent of the work. At times he became so enraged that he would strike his daughter, and otherwise ill-treat her, and for no other reason than that she was a "Mormon." She waited until she was of age before being baptized, and was a faithful and obedient daughter, regarding her parents' wishes in everything else but this one. But life became so unpleasant to her that she was compelled to leave home; yet her father was not satisfied. He

followed her to her lodging place and sought to inflict bodily punishment upon her. Then she went to live with a family, the head of whom was a man who forbade the young lady's parent coming near his house. The cowardly father was afraid of this man, and kept away from him. But his bitterness continued. A conference of the Saints was to be held. His daughter would likely attend, and on her way from the meeting he would seek an opportunity to catch her alone and give her another beating. He waited until the close of the meeting, and watched by the door of the meetinghouse for his daughter's appearance. She was on her guard, however, and walked away between two young lady friends. When he discovered her he followed. It was a long distance between the meeting hall and the place where the daughter was staying, and part of the way was through a lonely district. Instead of attempting to go directly home the ladies kept on the principal streets, as much as possible, going round about in a circuitous course, hoping the enraged man would lose them in the crowd. But he continued the chase, until Elder Melbourne, being notified of the man's intention, overtook him and followed him, or rather walked side by side with him. After satisfying himself that the man was following the ladies, turning every time they turned, Elder Melbourne asked,

"What do you mean by following those ladies?"

The man made no reply.

"I demand to know why you are following those ladies?" repeated Melbourne in more severe tones.

"None of your business!" was the blunt answer.

"But I shall make it my business to stay with you;" said the elder, and he continued by his side.

Presently the two men overtook the three women, and followed at their heels. They were now in a crowded part of the street, and of course the father made no attempt on the daughter. The women made their way through the crowd, and soon they were on a street where but few people were to be seen. Now, the man thought, was his opportunity. He raised the heavy cane, which he carried, in an attempt to strike his daughter, who was directly in front of him, and easily within his reach. In an instant Elder Melbourne seized the cane, and just an

instant later a young man, a member of the local branch, who knew the character of the man, and who had just overtaken him from the rear, grasped the desperate man bodily and threw him to the ground. He held him there till a policeman came. An explanation of what happened was made to the officer, and the man was allowed to go. In the meantime the women were far enough away to be safe, and this time the brutal father was baffled in his wicked attempt to beat, and perhaps kill, his own loving daughter.

Salt Lake City, Utah.

[TO BE CONTINUED.]

I CAN AND I WILL.

I can and I will is the song of my soul;
I ride on the waves where the dark waters roll.
No dangers can daunt me, I welcome the blast;
The war-guns are booming, no quarter I ask.

My heart is of oak, my ribs are of steel;
A strength in the depths of my being I feel,
That surges and urges me on in the fight,
In the battle of life for the good and the right.

I can and I will is the birth-right I claim;
My soul is unfettered, this truth I proclaim.
O join me, my brothers, O speak the great word,
And break all your shackles, be free as a bird!

I can and I will my life-work complete,
Though briers and thorns grow under my feet.
The pathway of roses is not for the brave:
The coward may walk it direct to his grave.

I can and I will is the cure for blues.
O try it and prove it, and spread the good news.
Let the magical words leap warm from the heart,
Then laugh as you see all your sorrows depart.

I can and I will is the motto of men;
Go sing it aloud again and again.
The ring of these words new courage will give,
I can and I will is a song that will live.

Logan, Utah.

W. H. APPERLEY, D. M.

SELF-CONTROL.*

BY WILLIAM GEORGE JORDAN.

IX.—HURRY, THE SCOURGE OF AMERICA.

The first sermon in the world was preached at the creation. It was a Divine protest against Hurry. It was a Divine object lesson of perfect law, perfect plan, perfect order, perfect method. Six days of work carefully planned, scheduled and completed were followed by—rest. Whether we accept the story as literal or as figurative, as the account of successive days or of ages comprising millions of years, matters little if we but learn the lesson.

Nature is very un-American. Nature never hurries. Every phase of her working shows plan, calmness, reliability, and the absence of Hurry. Hurry always implies lack of definite method, confusion, impatience of slow growth. The Tower of Babel, the world's first sky-scraper, was a failure because of Hurry. The workers mistook their arrogant ambition for inspiration. They had too many builders,—and no architect. They thought to make up the lack of a head by a superfluity of hands. This is characteristic of Hurry. It seeks ever to make energy a substitute for a clearly defined plan,—the result is ever as hopeless as trying to transform a hobby-horse into a real steed by brisk riding. Hurry is a counterfeit of haste. Haste has an ideal, a distinct aim to be realized by the quickest direct methods. Haste has a single compass upon which it relies for direction, and in harmony with which its course is determined. Hurry says: "I must move faster. I will get three compasses; I will have them different; I

* From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

will be guided by all of them. One of them will probably be right." Hurry never realizes that slow, careful foundation work is the quickest in the end.

Hurry has ruined more Americans than any other word in the vocabulary of life. It is the scourge of America; and is both a cause and a result of our high-pressure civilization. Hurry adroitly assumes so many masquerades of disguise that its identity is not always recognized.

Hurry always pays the highest price for everything, and usually the goods are not delivered. In the race for wealth, men often sacrifice time, energy, health, home, happiness and honor, —everything that money cannot buy, the very things that money can never bring back. Hurry is a phanptom of paradoxes; business men, in their desire to provide for the future happiness of their family, often sacrifice the present happiness of wife and children on the altar of Hurry. They forget that their place in the home should be something greater than being merely "the man that pays the bills;" they expect consideration and thoughtfulness that they are not giving.

We hear too much of a wife's duties to a husband and too little of the other side of the question. "The wife," they tell us, "should meet her husband with a smile and a kiss, should tactfully watch his moods and be ever sweetness and sunshine." Why this continued swinging of the censer of devotion to the man of business? Why should a woman have to look up with timid glance at the face of her husband to "size up his mood?" Has not her day, too, been one of care and responsibility, and watchfulness? Has not mother-love been working over perplexing problems and worries of home and of the training of the children that wifely love may make her seek to solve in secret? Is man, then, the weaker sex that he must be pampered and treated as tenderly as a boil trying to keep from contact with the world?

In their hurry to attain some ambition, to gratify the dream of a life, men often throw honor, truth, and generosity to the winds. Politicians dare to stand by and see a city poisoned with foul water until they see where they come in on a water-works appropriation. If it be necessary to poison an army —that, too, is but an incident in the hurry for wealth.

This is the Age of the Hothouse. The element of natural growth is pushed to one side and the hothouse and the force-pump are substituted. Nature looks on tolerantly as she says: "So far you may go, but no farther, my foolish children."

The educational system of today is a monumental institution dedicated to Hurry. The children are forced to go through a series of studies that sweep the circle of all human wisdom. They are given everything that the ambitious ignorance of the age can force into their minds; they are taught everything but the essentials,—how to use their senses and how to think. Their minds become congested by a great mass of undigested facts, and still the cruel, barbarous forcing goes on. You watch it until it seems you cannot stand it a moment longer, and you instinctively put out your hand and say: "Stop! This modern slaughter of the innocents must *not* go on." Education smiles suavely, waves her hand complacently toward her thousands of knowledge-prisons over the country and says: "Who are you that dares speak a word against our sacred school system?" Education is in a hurry. Because she fails in fifteen years to do what half the time should accomplish by better methods, she should not be too boastful. Incompetency is not always a reason for pride. And they hurry the children into a hundred text-books, then into ill-health, then into the colleges, then into a diploma, then into life—with a dazed mind, untrained and unfitted for the real duties of living.

Hurry is the deathblow to calmness, to dignity, to poise. The old-time courtesy went out when the new time hurry came in. Hurry is the father of desepsia. In the rush of our national life, the bolting of food has become a national vice. The words "Quick Lunches" might properly be placed on a thousand headstones in our cemeteries. Man forgets that he is the only animal that dines; the others merely feed. Why does he abrogate his right to dine and go to the end of the line with the mere feeders? His self-respecting stomach rebels, and expresses its indignation by indigestion. Then man has to go through life with a little bottle of pepsin tablets in his vest pocket. He is but another victim to this craze for speed. Hurry means the break-down of the nerves. It is the royal road to nervous prostration.

Everything that is great in life is the product of slow growth;

the newer, and greater, and higher, and nobler the work, the slower is its growth, the surer is its lasting success. Mushrooms attain their full power in a night; oaks require decades. A fad lives its life in a few weeks; a philosophy lives through generations and centuries. If you are sure you are right, do not let the voice of the world, or friends, or of family swerve you for a moment from your purpose. Accept slow growth if it must be slow, and know the results *must* come, as you would accept the long, lonely hours of the night,—with absolute assurance that the heavy-leaded moments *must* bring the morning.

Let us as individuals banish the word "Hurry" from our lives. Let us care for nothing so much that we would pay honor and self-respect as the price of hurrying it. Let us cultivate calmness, restfulness, poise, sweetness,—doing our best, bearing all things as bravely as we can; living our life undisturbed by the prosperity of the wicked or the malice of the envious. Let us not be impatient, chaffing at delay, fretting over failure, wearying over results, and weakening under opposition. Let us ever turn our face toward the future with confidence and trust, with the calmness of a life in harmony with itself, true to its ideals, and slowly and constantly progressing toward their realization.

Let us see the cowardly word Hurry in all its most degenerating phases, let us see that it ever kills truth, loyalty, thoroughness; and let us determine that day by day we will seek more and more to substitute for it the calmness and repose of a true life nobly lived.

[TO BE CONTINUED]

ONLY.

(*For the Improvement Era.*)

Only a word to comfort, spoken in accents low,
But it returned in after years to lessen the giver's woe.

Only a word of kindness, spoken to one astray,
But a heart was made repentant, and turned from sin away.

Only a word, so little it seems when given with love,
Yet, though we deem it nothing, 'tis written in heaven above.

Waterloo, Utah.

GRACE INGLES FROST.

UTAH'S HOLIDAYS.

BY S. A. KENNER.

The Utah legislature has added another holiday to the number previously existing, which a good many people thought was ample, the writer of these lines being among the number. That there should be days of rest, days of business suspension, periods in which labor is laid aside and the cares of life mitigated in harmless relaxation, is indisputable, and these have obtained in all ages and places, civilized and barbarous. The tendency of our race to seek repose and enjoyment, however, is one that can be, and too often is, indulged in with too little regard for the duties and responsibilities which are ever present, and neglected too much, are productive of disappointment and loss. There ought to be, in fact there is, the happy medium, and that ground constantly occupied, would produce much better results in the long run than would an inclination to either of the extremes spoken of.

In Mexico, among the lower classes, every day is an actual or constructive sort of holiday, the disposition to take life easily, if not indolently, entering into the manner in which what passes for labor is performed. It is the land of the *siesta*, or daytime slumber, and the land of *mañana* (tomorrow) for pretty much everything else except pastime; and Mexico, notwithstanding the great strides forward that have been accomplished under the administration of the great and good Diaz, is yet far astern of the other nations of considerable population where civilization has a footing. It is forging to the front, though, as rapidly as the peculiarity spoken of and others engendered by climatic conditions will permit, and is, in all substantial respects, a most desirable and promising country.

That is one of the extremes. If I knew where the other prevailed in a widespread way, it would be a pleasure to mention it;

but such instances relate to individuals, or, at the most, to isolated communities. In the early days of Utah's history she came as near to it as a considerable number of people ever experienced in modern times. And they were not without their holidays, their times of cheer and periods of concerted "laying off" by any means. On the contrary, they observed all the sacred holidays,—chiefly Sundays and Christmas, of course—and the legitimate and natural red-letter days besides, these being the Fourth and Twenty-fourth of July, before they were made such by law. They were and are that kind of people—the hardest, most patient, most indefatigable workers in the world, never neglecting the coarse arts in favor of the fine, or forgetting the means of subsistence in the presence of means of enjoyment, and yet going into the measures of relaxation with as much zest and apparent obliviousness to the cares of life as if the latter did not exist. This was what might properly be called the ideal condition, neither phase of life infringing upon the other. As the labors became less laborious, with the advent of improved mechanism and the gradual accomplishment of needed ends with less care and attention, more time could be and was given to public and private demonstrations in which pastimes largely figured. The legislature got busy and began to add holidays to those formerly recognized, Washington's birthday being the first of these additions; then came New Year's day, then Thanksgiving, Decoration day, Labor day, and Arbor day, with governors and mayors empowered to create holidays whenever, in their judgment, such would be either enjoyable or useful. Now the lawmakers have put ABRAHAM LINCOLN's birthday into the category, and there should be no objection to it from any source, probably will not be so far as the subject goes, but there may be some of the general character indicated in the article.

The subject having been opened up, suggestions are in order. It is beyond question meet and proper that this and all succeeding generations should do honor to the memory of the great emancipator, and it is no less fitting that all other men whose names and deeds have placed them in the world's temple of fame should be fittingly remembered. Utah has a candidate whose claims should have been recognized long ago. It is almost superfluous for me to say that his name is BRIGHAM YOUNG. Among the world's

pathfinders, colonizers, organizers, builders and genuine statesmen, he takes no second place to any. While it is very true that we cannot look around us without beholding some kind of memorial figure bespeaking his matchless character and wondrous work, it still remains that the lawmaking power has done nothing to keep his well-deserved place in history constantly before the world's people, and there is no longer any excuse for not doing so. He was not great as the result of accidental circumstances, nor providential culminations, such as has made many a hero, and most of the popular idols; but he achieved greatness because born to it, because possessed by nature of the necessary qualifications and making the best use of his opportunities. A natural leader of men, he led them through paths of trial and tribulation to safety, prosperity and enlarged consequence; and those who came with him, their descendants and all who live within the shadows of our mountains, can do no more fitting thing than properly observe the first day of June, the anniversary of BRIGHAM'S birth.

Salt Lake City, Utah.



Photo by David B. Anderson.

In the Uintahs—Mt. Agassiz to the right; Hayden's Peak to the left.

ST. PAUL'S COMPANIONS IN ROME.

BY COL. R. M. BRYCE-THOMAS.

VI.—DEMAS.

For some time Demas, a supposed native of Thessalonica, was one of Paul's companions. We do not know just where or at what time he was converted to Christianity, but at first he was doubtless zealous and honest in his Christian profession. Paul in his epistle to Philemon, written in A. D. 64, calls him a "fellow laborer" (Philem. 24). In the same year the Apostle in writing to the Colossians sends them greetings from Luke and Demas (Col. 4: 14). Here strangely linked together we find two of Paul's associates who in their characters were the very reverse of one another.

During his second Roman captivity, the Apostle, while appealing to Timothy to come shortly to him, and telling him that he was at that time left almost alone, his sole companion being Luke, he added, Demas "hath forsaken me, having loved this present world." Here we have the two men before us again, the one as an example and the other as a warning. The one steadfast and true, the other wavering and false, the one brave even to risking his life for the Apostle's sake, the other a veritable coward, the one exhibiting his friendship in the very hour of the Apostle's greatest need, the other afraid to risk the dangers of remaining at his side. The attractions of the world were too strong for Demas; and so, notwithstanding that he had once been honorably mentioned as a fellow laborer in the cause of the gospel, he forsook the aged and suffering servant of God for the pleasures of life, or, perhaps, for some social advantages which may have come in his way, and thus false to his God as well as false to his companion and friend, he

sacrificed that great cause for the allurements of the present life.

* * * * *

We do not know if Demas apostatized for good or not, but Dr. Scott in his Bible commentaries aptly points out that the Apostle appears to have stood in great doubt of him. There is a tradition, however, that he became a Corinthian heretic, and an idolatrous priest, but, as pointed out in Cassell's *Bible Dictionary*, this tradition obtains no support from holy scripture.

VII.—EPAPHRAS.

Epaphras was a Colossian, and probably a presbyter of the church at Colosse of which it is supposed that he was the founder. In the twenty-third verse of his epistle to Philemon the Apostle Paul mentions him as his fellow prisoner in Rome. He also refers to him when writing to the Colossians as a servant of Christ, and as one who always labored fervently for them in prayers and had a great zeal not only for them, but also for those in Laodicea and Hierapolis (Col. 4: 12, 13). It was probably the mention of these places that led Dr. Plumptre to the conclusion that Epaphras was a messenger to St. Paul from all the three churches of the valley of the Lycus; namely, Colosse, Laodicea and Hierapolis. It was most likely also that he was the founder of the two last named churches as well as that of Colosse, because it is evident from what the Apostle tells the Colossians (Col. 2: 1) that at that time these churches had not even seen his (Paul's) face in the flesh. (See also Col. 1: 4, 6, 9)

According to Dr. Farrar the object of Epaphras' visit to St. Paul was to make known to him certain errors that had crept into the churches of Proconsular Asia, and especially a new form of error, partly Judaic in that it made distinctions in meat, attached importance to new moons and sabbaths, and insisted upon the value of circumcision, if not on its actual necessity.

How long the Apostle was able to enjoy the fellowship of Epaphras or what the latter's ultimate fate may have been we do not know, but his presence must have been a source of considerable comfort to St. Paul in the trying circumstances of his Roman imprisonment. Nor do we know if Epaphras was actually or only

metaphorically a fellow prisoner of the Apostle at Rome. But in either case he must have been his associate for some time, because we find that when the Apostle had to write his letter to the Colossian church regarding the incipient forms of heresy that were even then manifesting themselves therein, he did not send Epaphras as its bearer, but an Ephesian named Tychicus, under whose care he at the same time sent back the Colossian slave Onesimus with a letter to his master Philemon.

Epaphras is said to have been a convert of the great Apostle, and tradition has it that he was the first bishop of Colosse.

Pas de Calais, France.

THE SONG OF SPRING.

(For the Improvement Era.)

Come out, come out, for the spring is here!
Come out, with a shout, where the sky is clear,
For the earth is bright, in the warm sunlight,
And the air seems to ring
With the song of spring.

Come out, come out, for the spring is here!
Come out, look about, for the winter drear
Has now passed away, and all nature is gay
With the tokens that bring
The spring, gentle spring.

Come out, come out, for the spring is here!
Away with all doubt, disappointment and fear,
For a kind Father's love sends new hope from above,
Till our hearts fairly sing,
With the song of spring.

LON J. HADDOCK.

Salt Lake City, Utah.

A REMINISCENCE OF ERASTUS SNOW.

BY GEORGE H. CROSBY, JR.

One of the most remarkable instances of foresight or sound judgment that I have ever known was that by which Apostle Erastus Snow saw the future of the Latter-day Saints colonies in Arizona. Some time about 1882, in a conversation with my father, he told him just how the outcome of the Arizona colonies was going to be. Brother Snow came to our house in Leeds, Washington county, Utah, to stay over night. My father was thinking of moving with his family, south, and the two sat up late that night, talking about the country where the "Mormon" people were then settling, in Arizona. Elder Snow was overseeing the southern colonizing work out here, at that time; and, as many of our neighbors had moved away from Utah's "Dixie" into various parts of Arizona, I was interested, and sat up and listened to the conversation. Although I was a small boy then, I remember it as well as if it had been only yesterday.

They began by talking about the settlements that now compose the Snowflake and St. Johns stakes, and when father asked regarding that section of Arizona, Brother Snow remarked, "The population will always be rather scattering there, for it is such a long distance between streams of water that the people cannot farm extensively. They will have to raise sheep and cattle, so not many of them can find homes there." Father wanted to know about Sunset and Brigham City, on the lower part of the Little Colorado River, where Lot Smith was then president of the Little Colorado stake. Brother Snow said, "I am in doubt about the success of those settlements. The floods are getting so bad that they wash the dams out, and the water is getting to have too much

alkali in it. Then, there is quite a lot of contention among the people, so that I am fearful that these settlements are going to break up. There is plenty of good land, but the water question is getting worse every year."

My father next asked him about the Salt River Valley. Brother Snow smacked his lips more times than usual, and then he said, "That is a mighty good country, but," he said after some hesitation, "it is too good a country for us to get and keep; the other settlers are going to come in on the railroad so fast that we will stand in danger of being crowded out of the Salt River Valley as a people. Canals that will have to be built there will require men with lots of money, and our people are not rich enough to build them, but it is one of the best valleys in this Rocky mountain country."

The conversation next turned to the settlements on the San Pedro river, in what is now Cochise county, Arizona. "These settlements are flourishing," said Apostle Snow, "at the present time, because there is a booming mining camp there, but the soil is shallow and the water is scarce, and they are not going to grow very much more than they have already grown. I would not advise you to go there, though a good many of the people are going to get good homes."

"How about the settlements over on the Gila, where Brother Moody is?" asked father. "They are having quite a bit of sickness there now," Brother Snow answered, "in all the settlements but one, but I think they will get over that when they get better drinking water. The soil is rich in that valley, the Gila river furnishes plenty of water, there are lots of mining camps to make a good market, and that is going to be the biggest stake that we have in Arizona, and the Gila Valley is going to be the center place for the Arizona 'Mormons.' George, if you want to go to Arizona and get a home, the Gila Valley is the best place that I know of for you to go to. We have been trying to get the people to settle up around St. Johns and Snowflake first, but the Gila country is the best country there is for a man with a big family like yours."

This conversation happened more than twenty-five years ago, and today the St. Joseph stake, with headquarters at Thatcher, in the Gila Valley, is a stake having upwards of five thousand people, and

is as large in point of population as all the other stakes in Arizona, combined, while the wards on the San Pedro are stationary in population, and the Sunset and Brigham city settlements, on the lower part of the little Colorado river, have been abandoned by our people for more than twenty years. A very convincing proof either of the inspiration or the excellent judgment of Apostle Erastus Snow.

Safford, Arizona.

SPRINGTIME.

GLEE.

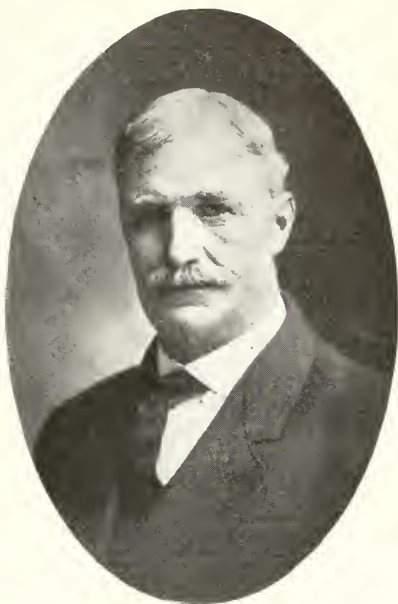
The musical composition awarded first prize at the Fourth National Eisteddfod.

[Through the courtesy of the Cambrian Association and its corresponding secretary, John James, the ERA is enabled to present to its readers the musical composition for mixed voices which was awarded first prize at the Fourth Grand National Eisteddfod held in Salt Lake City, October 1, 2, and 3, 1908. There were upwards of a dozen entries in this contest, and Dr. Daniel Protheroe, after careful consideration, decided the work of "Hugh Conway" to be the best of those submitted. The winner turned out to be Prof. George Marks Evans, a prominent musician of Shamokin, Pennsylvania. Mr. Evans was born in Maesteg, South Wales—which, by the way is also the birthplace of the famous ApMadoc—in 1860. He came to America when quite a



George Marks Evans, Shamokin, Pa.

lad, and at an early age was organist at one of the leading chapels in Shamokin. As may be judged by his latest effort, "Springtime," Professor Evans is a composer of merit, and no trophy won by him in recent years does he prize more highly than the one just awarded him in the "City of the Saints." At present Mr. Evans is in charge of the organ and choir of the U. B. church, Shamokin, having been reappointed to this position for the fifth year. It is one of the best church appointments in the city, and is said to have one of the best choirs in Eastern Pennsylvania.



Mr. David E. Phillips, the author of the words, is also a native of Wales, and resides in Mahanoy City, Pa.—EDITHORS.]

D. E. Phillips, Mahanoy City, Pa.

WORDS BY D. E. PHILLIPS.

MUSIC BY GEORGE MARKS EVANS.

Allegretto.

Springtime for life, Springtime for joy, Springtime for hope with-

out al - loy, Springtime, the time when nature wakes from

win - ter slum - ber; When she shakes

Her mag - ic wand - -

mag - ic wand, O'er hill and dale, When

O'er hill and dale - - - - - When

Ap - ril showers flood the dale, To wash a-way the

ritard.

old, the dead, That per - ish in cold winter's bed.



Andante pastorale.

Springtime the dawn of a new day, When



joy she brings in mer - ry way, The

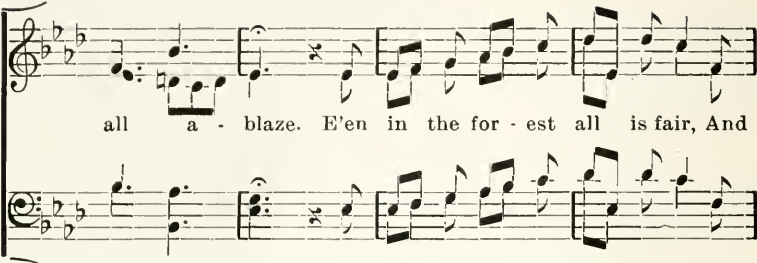


balm - y air, the sun's warm rays, The



orchard blossoms all a - blaze, The orchard blossoms





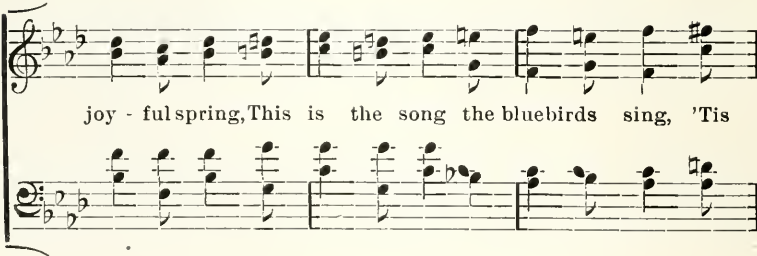
all a - blaze. E'en in the for - est all is fair, And

The first system of the musical score consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 2/4. The melody in the upper staff begins with a quarter note G4, followed by a quarter note A4, then a half note B4. The lower staff provides harmonic support with chords and single notes.



wild flow'r fragrance fills the air, 'Tis springtime, spring, 'Tis

The second system continues the melody and accompaniment. The upper staff features a series of eighth and sixteenth notes, while the lower staff continues with harmonic accompaniment.



joy - ful spring, This is the song the bluebirds sing, 'Tis

The third system of the score shows the melody moving upwards in the upper staff, with the lower staff providing a steady accompaniment.



springtime, spring, 'Tis joy-ful spring, This is the song, this

The fourth system concludes the phrase with a final note in the upper staff and a corresponding chord in the lower staff.

is the song the bluebirds sing, 'Tis springtime, spring, 'Tis

The first system of musical notation for 'SPRINGTIME.' It consists of a treble and bass staff in 3/4 time, key of B-flat major. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are: 'is the song the bluebirds sing, 'Tis springtime, spring, 'Tis

joy - ful spring, This is the song the blue

The second system of musical notation. The melody continues in the treble staff, with a 'rit.' (ritardando) marking above the final measure. The lyrics are: 'joy - ful spring, This is the song the blue

birds sing.

birds sing, the blue - birds sing. *very slow*

The third system of musical notation. The melody continues in the treble staff. The lyrics are: 'birds sing.' and 'birds sing, the blue - birds sing. *very slow*

Allegro moderato.

God of the seasons, Life and time, Ex-alt - ed king, su-

Exalt - ed

God of the seasons, Life and time, Exalted

Exalted king.

The fourth system of musical notation, marked '*Allegro moderato.*' It consists of a treble and bass staff in 3/4 time, key of B-flat major. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are: 'God of the seasons, Life and time, Ex-alt - ed king, su-' and 'Exalt - ed' and 'God of the seasons, Life and time, Exalted' and 'Exalted king.'

preme, sublime, grant while we pass, on life's fleet wing we
king, supreme. sublime, grant while we pass on life's fleet
king. supreme, sublime, grant while we pass on life's fleet
supreme, sublime, grant while we pass, on life's fleet wing,
em - ulate the joy - ful spring, we emulate the joyful, the
wing, we emulate the joy - ful spring, we em - u - late the
wing, we emulate the joyful spring, we emulate the joyful
we emulate the joy - ful spring, we emu - late the joyful, the
joy - ful spring, And fill a mission for our race,
That
joy - ful spring, And fill a mission for our race,

That we may see Thee face to face, that we may
we may see Thee face to face, to face, that we may
That we may see Thee face to face, that we may see, that
that we may see Thee face to face, that we may see, that

see Thee face to face, When winter closing curtain
we may see Thee face to face, When winter closing curtain

Rall.
sear, when winter's closing curtain sear, Doth end the cycle
sear, when winter's closing curtain sear, Doth end the cycle
sear, when winter's closing curtain sear, Doth end the cycle
Rall.

a tempo

of the year. We

of the year. We em - u - late the joyful spring,
a tempo

of the year, We em - u - late the joy - ful spring

em - u - late the joyful spring, we emulate the joyful spring, we emulate the joyful spring, we

late the joy - ful, the joy - ful spring, And fill a mission

u - late the joy - ful spring,

em - u - late the joy - ful spring, And fill a mission

for our race, That we may see Thee face to face, When

winter's closing cur - tain sear, Doth end the cy - cle

Rall.
of our year, Doth end the cy - cle of our year.

Rall.
of our year, Doth end the cy - cle of our year.

NAUVOO TODAY.

BY JOHN ZIMMERMAN BROWN, A. B., OF DEPARTMENT OF PHYSIOLOGY,
UNIVERSITY OF UTAH.

Sixty-three years ago Nauvoo had a population of more than fifteen thousand inhabitants, and was the largest city in the state of Illinois. As it lay half encircled by a bend of the Mississippi,



John Pitt, and a portion of his residence,
near Parley Street, Nauvoo.

covering an area of several square miles, it promised to become a commercial, industrial and educational center of no small importance. It was a beautiful city that had sprung into existence in the short space of seven years.

It not only promised to outrival St. Louis, but it was even larger than Chicago. With such a future at that time, it is strange, but nevertheless a fact, that today it is an unimportant

village of thirteen hundred people. True, it occupies the same beautiful site, but it has no railway connections, nor any of the modern improvements. However, the present inhabitants are a thrifty, kind-hearted people, who bid the traveler welcome and willingly relate to him the story of their city.

'Twas early on Sunday morning in August that I landed at the little town of Montrose on the Iowa side of the river just opposite

Nauvoo. The mail carrier proffered to row me across in his launch, and, as we moved out into the stream, our boat headed for the opening between two islands which hide Nauvoo from the Iowa side. "This island on the left," the boatman said, "is called Kimball Island; it was named after Heber C. Kimball, a "Mormon," who once lived in Nauvoo. We call the other one Galland Island."

From the opening between these two timber-covered islands, I had my first glimpse of Nauvoo, the city from which our people were driven sixty-three years ago.

A few rods above the boat landing stands the oldest house in



Nauvoo Mansion, Home of the Prophet Joseph Smith. Main and Center Streets.

the town. It was built in 1827 by Captain James White, and is a two-story, white stone building still used as a dwelling.

The present town of Nauvoo occupies the hill a mile back from the river; the low lands between, though laid out in what were once city lots, are now fields and vineyards with a building only here and there. One of these, a substantial brick house, is the Nauvoo residence of Brigham Young. Farther on towards the hill is a large two-and-a-half story house, which was the home of Heber C. Kimball. On a big white stone set in the brick wall above the porch is inscribed the letters: H. C. K., 1845. This house is well preserved and looks as if it had been but recently built. The

property includes good out-buildings and a well kept garden; to all appearances it is occupied by a thrifty family.

As my Utah friends who were to join me at Nauvoo had not arrived, I spent that quiet, peaceful Sabbath wandering about the streets and lanes, over hills and along river banks, silently gazing



Main Street, Nauvoo, Looking North. The Mansion, now Occupied.

upon the Nauvoo of today, while picturing in my mind what it at one time had been.

On what was once one of the principal side-walks, I found a few flat stones—the remnants of a pavement that was laid a generation ago. But on the more important streets, such as Mulholland, these stones have been replaced by modern cement walks.

I was surprised to observe the great number of substantial, old brick houses, both large and small, which, I was told, had been built by the “Mormons.” These former dwellings of our people are scattered about everywhere. Many of them are now unoccupied.

Knocking at the door of one of these, I was kindly received by an old gentleman who introduced himself as John Pitt. When I told him I was looking for some one who could tell me about Nauvoo, he answered: “Well, I guess I know as much as any body, for I’ve been around these parts since forty-one.” He then related the following story:

“My father, Thomas Pitt, and his brother William were con-

verted to 'Mormonism' in England by Wilford Woodruff, in 1840, and came to Nauvoo the next year. But father did not go west when the 'Mormons' were driven out. So we have lived in and about here ever since.

"I remember the Prophet Joseph Smith and his brother Hyrum, and heard them preach many times. Although I was but a boy, I distinctly recall the time when those men were killed; the picture of the funeral procession coming into Nauvoo with their bodies is as clear to me as if it had happened but yesterday. The intense sadness and gloom of that occasion can never be forgotten. But we knew Heber C. Kimball much better. We lived in the third ward, and he preached there a great deal. You know Brother Kimball was a potter, and he used to preach about being like clay in the hands of the potter. I remember John Lott and a Brother Murdock, who took care of the Prophet Joseph's farm; also Reuben Hedlock, George Edmonds, and Almon W. Babbitt. Edmonds lives in Carthage now. A 'Mormon' by the name of Horne kept a store on Mulholland Street, and one day my father sent me up there to sell a hide. Father left the horns on the hide as that was the way



Foot of Main Street, Nauvoo, Looking South. Mississippi River Below.
Showing site of the old Knight Mill.

we used to do in England. When Horne, the store keeper, unrolled the hide, he said, 'why didn't you cut these horns off? I don't buy them; I'm Horne enough now!' So he sawed them off before he weighed the hide."

Although this old gentleman is eighty two, he says he has "no aches nor pains." In response to my question, "where did the Prophet and his brother live?" he led me out through the corn field into the woods towards the river. On the way, he directed my attention to an old sand bank. "Here," he said, "a cave-in once occurred while the men were hauling sand, burying two little boys, the sons of a Mr. Lathorp, a 'Mormon' who kept a store on Mulholland Street."

We continued onward down the hill into Parley Street, and then turned west into Main Street, which extends north and south and is the widest thoroughfare in the city. From this point we proceeded southward to the river. On our left we passed a small frame house, which, I was told, was Sidney Rigdon's. Just below this, on the corner of Main and Water Streets, is the Nauvoo Mansion, where the Prophet Joseph lived. The portion of the Mansion fronting southward on Water Street had been taken down. But the part facing Main Street stands just as it did when it was occupied by the Prophet. At the foot of Main street near the river, just one block from the Mansion House, is the Nauvoo House, men-



Parley Street, Nauvoo, Ill. Looking East from Main St.—Lyman Wight's House.

tioned in the 124th section of the Doctrine and Covenants. The walls of this structure were built only to the top of the basement. However, on the south-west corner of the foundation, there is a two-story brick house erected by the late Mr. Bidamon.

The Smith cottage stands opposite on Main Street; and a few



Emma Smith's Grave, Nauvoo, Ill.

rods below, toward the river, is the family cemetery in which are the graves of Emma Smith and her second husband Mr. Bidamon. The marble slab on Emma Smith's grave bears the inscription:

EMMA SMITH BIDAMON,
BORN, JULY 10, 1803; DIED, APRIL 30, 1879.

All that is left of Joseph Smith's store and office, which faced north on Water Street, just one block west of the Mansion, is the old cellar, half filled with earth and debris, and overgrown with vines and shrubbery. Hyrum Smith's house was torn down many years ago, but the brick building where William Marks lived, is still standing. All these homes are now occupied.

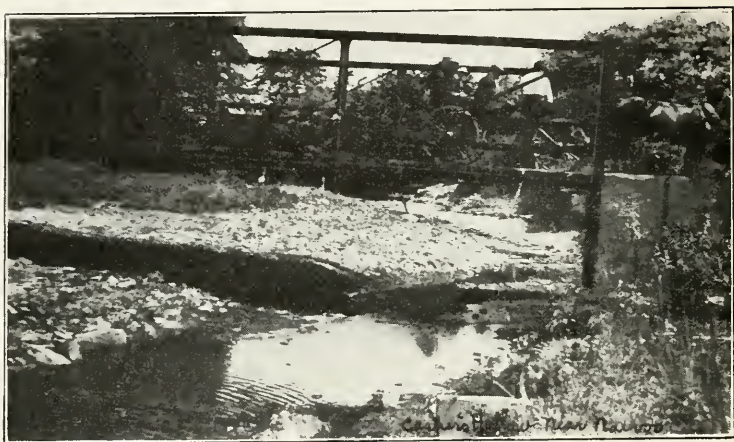
The parade ground nearby where the Nauvoo Legion used to drill, was also pointed out.

After we had gone a few blocks north on Main Street, indicating a group of buildings on the west side, he said, "this one

nearest the corner was John Taylor's printing office, where the *Nauvoo Neighbor* and the *Times and Seasons* were published. The second house to the north was John Taylor's home; and that big house up there—I mean where the shingles and cornice are loose and falling—is the place where Joseph Young resided."

As we sat down to rest on the door step of the printing office, Brother Pitt continued his story:

"No," he said, "my father didn't go west with the rest of



Casper's Hollow, on the Old Carthage Road, South-East of Parley Street, Nauvoo.

the 'Mormons.' He died here in Illinois. After the 'Mormons' left, it was a great many years before we heard much about them. Two years ago they held a conference in our grove, when my son's family and I were baptized.

"My uncle William Pitt, however, went to Utah with the 'Mormons.' He was a musician and led the band in the Nauvoo Legion. He was also a fine singer. The last time I saw him was in February, 1846. Brigham Young and the other Church leaders had told the people to parch all the corn they could get. They said this parched corn could be ground and eaten with milk while they were traveling to the west. Well, uncle William put his supply of parched corn, a few other provisions, and a little stove, together with his wife and children into a one-horse wagon, told us good-bye, drove across the river on the ice, and I have never seen him since."



House of Zebedee Coltrin, Warsaw Street, Nauvoo, Ill.

The older Utahns will no doubt remember this man William Pitt. As his nephew remarked, he was leader of the Nauvoo Band, and it will be remembered that on Saturday, May 24, 1845, he led the band when they played the *Cap-Stone March*, his own composition, at the laying of the capstone of the Nauvoo Temple. Brother Pitt came to Utah, where he was for many years a leading musician in Salt Lake City.

From this old printing house on Main Street we went east to other points of interest. As we ascended the hill, my guide pointed in the direction of the low lands between us and the river and remarked, "you see all that country is laid out in city blocks. That space was once covered with homes. But after the 'Mormons' left, the houses were taken down the river on flat boats and sold to the people in Keokuk and other towns along the Mississippi."

Returning to the house we rested on the porch and my attention was attracted by columns of heavy black smoke rising above the trees along the river. Later a steam boat, the old time packet, with its noisy water wheel in the rear, came splashing slowly round the south bend.

My companion explained that because of the shallow water at certain seasons of the year, they still run these old fashioned flat bottomed steam boats on the upper Mississippi. My Utah friends were on board this packet coming up the river from Keokuk. That night we met at the hotel.

Salt Lake City, Utah.

[TO BE CONTINUED.]

THE GIVER OF BOOKS.

BY PROF. J. FRANK DAY.

[Prof. Day delivered the following address at the Murdock Academy, on Monday, March 1, 1909, at the dedicatory services of the "George Hawaii Cluff Library," founded by Benjamin Cluff, Jr., in honor of his departed son. In submitting the article, Mr. John G. McQuarrie, to whom the ERA is indebted for the manuscript, says, "I think this lecture very interesting in itself; and I asked Prof. Day to allow me to send the article to the ERA, also because I thought that in publishing and commending such generous actions as that of Prof. Cluff, it might prompt other men and women to follow his example, to give of their means to assist in the uplifting of mankind."—EDITORS.]

It is a principle of the religion of Christ that man can best serve his Creator by doing good to his fellows. Nothing pleases an earthly father so much as to see his children loving him and each other, and to see the older and stronger helping the weaker up the nobler way of life. So God is most pleased when his children so love the world that they serve it. Christ himself set the crowning example of devotion to humanity, and we are told to walk in his steps. It is not the privilege of any other man to lay down his life that all mankind might be saved; but it is within the right of all to do lesser things. And, without doubt, it is he who gives with charity, that best serves the Master. Said Christ in the vision to Sir Launfal:

The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.

The life of a little child ties the soul of one of our greatest

benefactors to this campus. Our school is brother to the boy, for it was from the brain of the child's father that the Murdock Academy, like Athena from the head of Zeus, sprang forth a living institution.

The father loved both his children, and watched them grow with pride and gratitude in his heart. God claimed the child of flesh, and since that sorrowful time the school has received a greater portion of love, and often has our friend turned to us with open heart and hand.

We are very grateful for the way in which President Cluff chose especially to help us. His soul's labor during the early years of the Beaver Branch has borne its fruit. He returns to find us making the struggle of life alone, still honoring but not leaning upon the B. Y. U., at Provo. We cut loose from her guardianship because we thought we could and must make a name for ourself in the world. Yet, even as the boy who leaves his home to seek fame and fortune and honor remembers those who gave him life, we, too, are still drawn to him who saw the possibilities of this spot and the rough stone buildings scattered about; to him who created this institution spiritually before it was temporally; to him who is indeed the father of its soul.

I repeat: we are grateful for the way thou hast blessed us. God gave man Nature, the greatest source of inspiration, comfort, and knowledge. Next to Nature, are books valued for giving man these things. Good books are Nature second hand. Indeed, Nature's signature of approval is the sign of a good book, which may be called a living creature born of the union of the author's soul with Nature; and being immortal, shall never die, but shall serve, and be loved by the children of men for ever. Says Wordsworth:

Books, we know,
Are a substantial world, both pure and good,
Round which, with tendrils strong as flesh and blood,
Our pastime and our happiness can grow.

Good books are the best friends of some men, and may become good friends of any man. They will comfort him in sorrow, and fill his lighter hours with mirth; direct and strengthen his budding ambition; satisfy his thirst for knowledge; and give to his thoughtful moments joy, hope, and inspiration. Indeed, to a less extent

than Nature only do books "to him who . . . holds communion with [their] visible forms, speak a various language."

"A good book," says Smiles, "is the same today that it always was, and it will never change. It is the most patient and cheerful of companions. It does not turn its back upon us in times of adversity or distress. It always receives us with the same kindness; amusing and instructing us in youth, and comforting and consoling us in old age." Indeed, I think good books, much more than comfort and console us in our old age. The man who has cultivated a liking for good books, a taste for good literature, may look forward to his age, not with regret, but with a longing for that well earned leisure when he can spend his time more and more with the great and good and wise men of the past. With his books around him, tried and faithful companions of a lifetime, he will approach his grave with a wise and benevolent calm that knows no fear, but that waits for death, assured of immortality. For years he has daily talked and walked in his reading with the great of the earth. Now he is soon to meet them as old friends face to face."

"Books," says Hazlitt, "wind into the heart; the poet's verse slides into the current of our blood. We read them when young, we remember them when old. We read there of what has happened to others; we feel that it has happened to ourselves."

Thus it is that we enter into "the presence of the greatest minds that have ever lived . . . The great and good do not die. Embalmed in books, their spirits walk abroad," and speak to man.

Good books preserve the best thought of the past, the most important experiences of the past. If we had not this heritage, our progress would be limited to that which a single life can make, aided by mere legends of the past. Hence, one man has said: "We breathe but the air of books. We owe everything to their authors, on this side of barbarism." Though this be a slight exaggeration, the following by Southey is not:

My thoughts are with the dead, with them
I live in long past years;
Their virtues love, their faults condemn;
Partake their hopes and fears;
And from their lessons seek and find
Instruction with a humble mind.

It is as impossible for any one man to become acquainted with the words of all the books in the world, as it is for him to become personally acquainted with all the people in the world. Hence arises the necessity of knowing best those that will help us most. Some books like some men are not good companions, others are worthy in varying degrees. Says Bacon: "Some books are to be tasted, others to be swallowed, and still others to be chewed and digested"—and I might add there are some modern books that may well be left alone. We should be as careful of our author friends as of our personal friends. Says Samuel Smiles: "A man may usually be known by the books he reads, as well as by the company he keeps; for there is a companionship of books as well as of men; and one should always live in the best company, whether it be of books or of men." A good library will not only furnish one with good and great companions, but will preserve one from bad companions whether of books or men; for habitual thinking upon a high plane, will make association with the low and coarse impossible.

Only one other caution, I feel, is necessary at this time. Do not forget what I said a few moments ago: that good books are Nature's second hand. Get as much inspiration as possible first hand. The flight of the floating bird, "as darkly seen against the crimson sky," can teach you and me as well as Bryant the beautiful truth impressed in the words of "To a Water-fowl."

There are some readers who shed tears with the heroine of a story, and fail to see real sorrow on the street below. Let us gain inspiration and knowledge in all of Nature's forms, for divinity and beauty exist, for those who see, in the croaking frog, the early violet, the common dandelion, the new-born calf, the roar of the ocean's shore, the surging crowd in a city street, or the companion at thy side.

But books come next to Nature, and he who knows the latter can judge of the worth of the former. With Wordsworth let me say that

It is just
That here, in memory of all books which lay
Their sure foundations in the heart of man,
Whether by native prose or numerous verse

That in the name of all inspired souls—
 From Homer, the great thunderer; from the voice
 That roars along the bed of Jewish song;
 And that more varied and elaborate,
 Those trumpet-tones of harmony that shake
 Our shores in England,—from those loftiest notes
 Down to the low and wren-like warblings, made
 For cottagers and spinners at the wheel,
 And sun-burnt travelers resting their tired limbs,
 Stretched under wayside hedge rows, ballad tunes,
 Food for the hungry ears of little ones,
 And of old men who have survived their joys—
 'Tis *Just* that in behalf of these, the works,
 And of the men that framed them, whether known
 Or sleeping nameless in their scattered graves,
 That I should here assert their rights, attest
 Their honors, and should, once for all, pronounce
 Their benediction; speak of them as powers
 Forever to be hallowed; only less,
 For what we are and what we may become
 Than Nature's self, which is the breath of God,
 Or his pure word by miracle revealed.

Our friend has given us a gift second only to that of our Maker's. Many good books! A Library! A collection to be dedicated this day as the George Hawaii Cluff Library, in honor of the little son who spent the best part of his life on this campus. A library that shall grow from a thousand volumes to many thousands. Books that will help to form the characters of nearly all before me now, and likely, also of your children and grand and great-grand children.

President Cluff's work in founding this library entitles his name to enrollment among the benefactors of his race. Carnegie has spent millions in founding many libraries throughout the land, yet we hold thy gift greater than all of his, for:

He gives only the worthless gold
 Who gives from a sense of duty;
 But he who gives but a slender might,
 And gives to that which is out of sight,
 That thread of the all sustaining beauty
 Which runs through all and doth all unite,—
 The hand cannot clasp the whole of his alms,

The heart outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before.

Beaver, Utah.



Foundation Site of the New Building, Murdock Academy, Beaver. The building will cost \$75,000, and is built of red lava stone.

THE WAGNER MONUMENT.

The chaste and magnificent statue of Wagner in its prominent place in the Thiergarten, Berlin, was unveiled in the spring of 1904. The white marble of the statue and wide base pavement, are intensified by the dense background of trees and trailing vines. Wagner sits as on a throne, with eyes raised heavenward, indicating whence came his inspiration of melody and song. Conspicu-

ous among the corner figures (all from his operas) is that of Tannhauser; his staff, old, travel-stained, wondrously bursting into bloom as he sinks into the arms of death. The Utah people from left to right are Miss May Alder, Ray Welker, president of the Berlin branch, 1904, G. Herman Schettler, violin student, Mrs. Florence Alder Schettler and children, who were living in Berlin, where the professor was studying music; Mrs. Lydia D. Alder and Mrs. Alice Merrill Horne, who had been invited as speaker to the Quinquennial Congress which convened in Berlin in June of that year; Miss Loredine Christensen, who accompanied Mrs. Horne, and was going to Paris to study art; Elder John Levey, conference president; G. Howard Beard, missionary in Berlin; Miss Judith Anderson, contralto, then studying in Berlin, now Mrs. G. Howard Beard, and her mother, Mrs. C. V. Anderson.



Statue of Richard Wagner, Berlin.

A group of Utah people in the foreground.

THE DOUBLE AGONY.

BY SUSAN YOUNG GATES.

The long rooms were blazing with light and color and buoyant motion as Alec Martin stood a moment at the wide hall entrance gazing with bounding pulses upon the fascinating scene. The exquisite blending of color in the robes of the young women so charged his eyes with delight that he did not look with disfavor upon the low bodices. His eyes were losing their one-time swiftness of condemnation for such displays. The young men who moved from group to group, were clad in the dull-black coats prescribed by society. His own appearance was now in accord with the wide shirt-expanse, and the narrow-tail coat which marks good form in evening habits for men.

"Well," said a quiet voice at his side, "do you like the picture, my boy?"

"Oh, Uncle Tom, I did not think to find you here."

"I have known our host for many years, and have been proud of his friendship. Besides, I knew you were coming, and I am curious to know what your verdict on ultra-fashionable Salt Lake society will be."

"Again, I was friendly with his wife until she decided to burst upon society with her own unexcelled charms and tact, backed by her husband's hard-earned money."

"That sounds like criticism, Uncle Tom."

"Perhaps! Salt Lake City has many circles. There is a very good class of society, and also there is that class which has all the elements of corruption and demoralization."

"What objection have you to this circle of splendid men and women?"

"There is something in this air of refinement and culture that fills me with delight, Uncle Tom. I do love cultured society."

A little confusion in the hall, behind the speakers, drew the young man's attention to the new arrivals, and in a moment he was at the side of a young lady whose bright eyes challenged him. Her satin cloak only half concealed the pale blue gown of gauze and lace which draped her form in the latest long, narrow, severe lines. As she gave her hand to him, he caught the glitter of jewels upon her neck and shoulders. She answered lightly, in response to his low question, "Certainly, Alec, you shall have the first and last dance, and as many more as you wish."

Then she sprang up the stairway and out of sight, and the hall below actually seemed deserted to the young man who had so recently been quite happily absorbed in the crowds about him.

"Well, Alec, you are evidently well-thought of by little Daisy Moore," said his uncle.

"What a quaint way of expressing a fact which I hope sincerely is true. Isn't she lovely?"

"Yes, Daisy is quite pretty when she gets on her war paint, and feathers," dryly responded the older man.

"She is an angel," quoth the youth.

The older man quizzically touched the broad forehead of the youth beside him, and whispered, "It can't be wine, Alec, it must be love."

Alec laughed softly, and then hurried to reach the young woman, who approached with her mother. That her dress was very low, her robe very narrow, her lips unnaturally red, and her throat and hands covered with jewels, was not noticed by the youth who gazed so adoringly at her, but the older man, watching the pair sauntering slowly into the crowds in the rooms beyond, marked well these points.

"Just one year, today, Daisy dear, since I came to this beautiful city from my far-away country home."

"What a delightful coincidence that we should be here together tonight, Alec. And we must celebrate your anniversary with becoming honors. Hark, there is the two-step, and I do love that old-fashioned dance."

Together they glided away, the music filling both young hearts

with unutterable longings and emotions. Many eyes were fastened upon them as they moved, light as youth and love should always be, to the strains of the sweet music.

Daisy was very popular, for she was merry of tongue as well as light of foot, and dainty in all her appointments. Alec Martin saw her leave his side with other partners with considerable pain. He would have stolen her from them all, so selfish was his affection, and so fixed had his intentions suddenly become.

"Daisy," he said as they were once more together, "I have been promoted in the bank today."

"Oh! how perfectly splendid," she cried, clapping her hands with delight. "You will be bank president, some day."

"Hardly. But I hope to climb."

"I love men who know how to make money—Captains of Industry, you know."

The young man was too enraptured to make any deductions. So he went heedlessly on: "I was wondering if you would go to church with me tomorrow night. I should be pleased to call for you."

"Church? Go to evening meeting in our simple little ward? How very stupid that would be, Alec, I get so bored that I have given up going to services long ago. I go sometimes to the tabernacle, when it is a pleasant day, and I can go without spoiling my clothes."

"But would you not like to attend meeting with me?" he asked with stupid inability to observe from her point of view.

"Oh, you come down, and we can have the library all alone to ourselves tomorrow evening. For father always goes to meeting and forces the boys to go. But mother just rebels, and will not go where she is so wearied."

The young man was abashed. He had hoped to induce his sweetheart to take up something a little more serious. For, although life was very charming as it presented itself in the fascinating rounds of social balls and theatres, still he was trained to weightier things, after all. There was still, and always, a very serious side to life, for Alec Martin.

At that moment the crowd began to move towards the great dining room, and the young people followed in the wake of their

associates. Finding a small table set for two in the upper corner of a smaller room, the two sat down cozily to their dainty refreshments.

"Isn't our hostess a dear, to provide all this glorious entertainment?"

"It is my introduction to this ultra-select society, you remember, Daisy, and I feel sure I owe my invitation to you."

"Well, you are right. I knew that you would enjoy this life, with all the lovely accessories which only birth, breeding and riches can give. Our hostess has been brought up in the best of eastern society. It is really quite a distinction to be invited to her home."

The young man ventured to look into the eyes of his companion the volume of gratitude he felt for the unusual privilege. And if there was more than mere gratitude in the look, who could wonder or blame?

The waitress approached them and placed by each plate two small wine glasses.

The face of the young man was a study in emotions, as the waitress hurried away. But he said nothing.

"Now we shall properly celebrate your anniversary, Alec," laughed his companion, as the waitress returned, bringing with her a small bottle of wine and a larger one of champagne.

The iridescent glasses reflected their colors in the eyes of the young man as he gently pushed his aside and bit his lips as if in pain.

"Come, Alec, drink to all our future anniversaries."

The young man said nothing, and his eyes reflected unspoken emotions.

"What's the matter, Alec? Why don't you fill your glass? Here, let me have the honor."

"Daisy, I never tasted a drop of liquor in my life."

"Good time to begin," she merrily laughed, as she filled her second glass with the sparkling liquid.

"Here's to our future happiness," she added, as she held the glass temptingly to her companion.

"Still silent, Alec?" she was too intent on her own purpose to note the dusky gleam in the gaze of her lover.

"Daisy," his voice had a pleading note, "I covenanted with

my mother, now dead, that I would never taste a drop of wine."

"This isn't wine, Alec, its champagne, glorious, golden champagne! You don't know you are alive, until you have felt the charm of life which glows in your veins from this amber delight."

The young man shook his head, and his hand upon the table quivered with powerful emotion.

As the laughing, sneering woman leaned toward him, the sparkling glass in her upraised hand, her mocking eyes upon his trembling lips, it was as if the curtains of her soul were lifted, and he beheld the shallow, selfish, pleasure-loving, hiding-places of her poor little soul. He looked with opened eyes upon the painted lips, the immodest dress, the frowning brows. What had been an ocean of admiration turned, with the swiftness of life's greatest problem, into a current of loathing. This tempestuous mood would leave him, he was sure of that, even in his sudden frenzy; but never would he see her again with the glamour of devotion and tender hope which had so recently surrounded her. He had had other quick warnings, but nothing so keenly serious as this revelation had ever before approached him. He sat looking gloomily at her, his hand held close over the glass, lest she should, perforce, fill it with the dreaded liquid. Never before had he suffered so grievous a temptation nor so cruel an awakening. And the girl was still saying, "Don't be foolish, dear Alec, just drink a little to celebrate our best anniversary."

It was unbelievable that so lovely a creature could be so senseless and so base. He had withstood the desires and the scoffs of many kinds and conditions of life and men. But this girl! This radiant vision of loveliness! This exquisitely painted Jezebel! It was maddening!

"I hate weak men," said she at last, stung by his proud denials, her own brows drawn in a quick frown, "I like men who are strong and sure of themselves, and who can do anything other men can do or dare."

"Do you think it cowardly to refrain from evil?" asked the man.

"Well, I think it very unmanly in you to refuse to drink my loving toast."

"Woman," he said with a hoarse voice and suppressed feel-

ing, "do you think I could pledge a pure and eternal happiness in a cup of wine?"

He arose as he spoke, and hurried into the hall. She followed him, her glass still in her hand, and the fire of determination in her cold, blue eyes.

"Alec Martin, this is the last time I shall ever ask a favor of you. Will you drink my toast, or will you not?"

"No!" The word was like the thin snap of a riding whip. And the girl recoiled as if she had been stricken. The youth was soon in the hall, ready for unceremonious departure.

"Don't blame Daisy too much," whispered his old uncle who had been a silent witness to most of the tempting scene; "her mother has never been converted to the gospel. She is a proud, cold woman, who has a good and faithful husband. Be charitable, boy."

"She showed me no charity! My father died a drunkard. She should have known of my double agony tonight. But what shall I say of the society who introduces such vile temptations to unprotected youth, and fosters such weaknesses in thoughtless girls! Uncle Tom, I am not only very angry but very unhappy!"

And the two men passed into the night.

The lights still shimmered on the rich dresses in the ball-rooms, the men spoke soft words in low, cultured voices, the wine flowed from bottle to glass, and Daisy Moore laughed with bitter glee as she drank her own and her late partner's portion.

Salt Lake City, Utah.

The Resurrection and the Life.

Jesus said unto Martha: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

EDITOR'S TABLE.

AGE OF THE EARTH.

Several students have asked to know whether the ideas contained in the seventh Y. M. M. I. A. Manual lesson are in harmony with the teachings of the Prophet Joseph Smith as found in section 77 of the Doctrine and Covenants. A careful reading of the 7th lesson, also of the Book of Abraham, and the section referred to in the Doctrine and Covenants will demonstrate that there is no conflict. The Manual, as I understand it, simply gives the scientific deductions concerning the geological age of the earth. It does not pretend to say how old the earth is, but points out the scientific conclusions on this subject. The Book of Abraham in the 3rd and 4th chapters, very distinctly points out, or conveys, the idea that the creative days or periods included long periods of time. This is plainly set forth on pages 56 to 59 in the Manual. We are not told how long these periods were. It is only demonstrated in the Manual that science declares the creation to have covered very long periods of time; and that Joseph the Prophet, through the Book of Abraham, also declared that long periods of time were consumed in the preparation of the earth for man; which the prophet did before the scientists or religious leaders had announced this truth. It seems to me unnecessary to discuss, much less try to decide, in class, the length of the time. The prophet declares it was long periods. Science, as is stated, gives millions of years as the length of time. There is positively and absolutely no definite solution of the problem given either in science or in revelation; but the fact is clearly expressed, and that is all that is sought to be done, that both science and

the Prophet Joseph ascribe long periods of time to the formation of the earth.

As to the 77th section, 12th verse of the Doctrine and Covenants, I think that is misread when it is interpreted to mean that the earth is only to continue for seven thousand years. Undoubtedly "temporal existence" means only the time set that the Lord has declared shall fulfil the measure of certain of his purposes regarding man; because we are plainly told that at the close of the seven thousand years "the Lord God will sanctify the earth and complete the salvation of man." This rather would lead us to infer that there is to be a continuance of earth existence in a more glorified condition. It does not imply that the earth is to be destroyed; any more than the beginning of man, or the beginning of the first thousand years, means or indicates that that was the beginning of the formation of the earth. It indicates simply a period of time between two epochs, and neither marks the beginning nor the end. There may have been numberless ages of our years between the time called "in the beginning" and until the time when God said "Let there be light; and there was light." It is true that in this twelfth verse we are told that God made the world in six days, but the student will notice that there is a reference to the Pearl of Great Price, and we are there led to understand that days may mean long periods of time, as it undoubtedly does. In chapter three of the Book of Moses, we are further confirmed in the idea that day is used as a period, for it is there said: "In the day that I, the Lord God, made the heavens and the earth." Here day is made to cover the whole period of creation. As to a "day" being a thousand years, (II Peter, 3: 8) that does not, therefore, seem to apply in this case. See also chapter four, Book of Abraham, where the period of light and darkness is called "time;" and Roberts' *Gospel*, p. 271, *et seq*, for a further discussion of the subject.

The idea to be obtained out of our Manual in regard to these matters is not to settle upon things that are not revealed, and to decide things that cannot be decided; but it is the purpose of the Manual to show that, in a general way, Joseph Smith the Prophet, by the inspiration of God, announced truths then generally unknown but which have since been declared by men of science.

It is not our prerogative to decide whether or not all the declarations of scientific men are true or false, but our purpose is to create faith in the divine mission of the prophet Joseph Smith. In this number of the ERA Dr. John A. Widtsoe answers several questions that have come up in the discussion of this topic in various classes.

EDWARD H. ANDERSON.

THE TIME-LENGTH OF CREATION.

The age of the earth has been a subject of discussion this season in the Young Men's Mutual Improvement Associations. The Manual teaches in lesson seven that though the exact, or even approximate, age of the earth is not known, it is fairly certain that immense time periods, hundreds of thousands or even millions of years in length, were consumed in preparing the earth for man's coming. The Manual teaches further that not only does science claim this great age for the earth, but that the Prophet Joseph Smith, in chapter four of the Book of Abraham, taught that the creation of the earth occupied indefinite time periods of great duration.

Several of the associations have found difficulty in harmonizing the view that the earth is of very high age with statements found in the accepted doctrinal standards of the Church. The questions that have been received have been carefully summarized and may be answered as follows:

1. The account of Moses as recorded in Genesis, first and second chapters, and also in the Pearl of Great Price, (Book of Moses, second and third chapters), speaks of six *days* in which God created the heavens and the earth. In the original Hebrew from which Genesis was translated, the word rendered day means literally a time period of indefinite duration. The account in the Book of Moses, chapter two, is almost wholly a literal transcription of the Mosaic account found in King James' translation of the Bible.

It must not be forgotten that the first few chapters of Gene-

sis deal with time periods covering the creation and fifteen hundred years of human history. There is no attempt in this part of the Bible to give more than a panoramic view of mighty events as the stream of infinite time passed by. It does not seem just to the historian Moses to interpret his picture of the events of creation in terms of hours.

To obviate the necessity of interpreting the word "day" of Genesis, as a day of twenty-four hours, it has often been suggested that the Apostle Peter (II Peter 3: 8) stated that "one thousand years are a day unto the Lord," and that Moses really meant in his account that the Lord required six days of one thousand years each, or six thousand years for the creation of the earth. The Prophet Joseph has corroborated the statement of Peter that one day according to God's reckoning is one thousand years, and he has explained further that this is so, since the heavenly body, Kolob, which is *near* the throne of God, requires one thousand years, according to the reckoning of the earth, for a complete revolution upon its axis. This interpretation of the length of a day before God, has, however, no bearing upon the length of creation, if we assume that the word "day" as used in Genesis, means a time period of indefinite length. Moreover, by any or a combination of all the natural processes now known to us, it would have been utterly impossible to create the earth in six thousand years. If supernatural processes were employed, it is practically as easy to believe that the days of creation were of twenty-four hours as of one thousand years each.

It should be remembered especially well, however, that in Abraham's version of the creation, as revealed to the Prophet Joseph, each period of creation is not confined to one day, but to *days*. In addition it may be noted that in the beginning of Abraham's account, (Abr. 4: 1, 2) it is stated distinctly that the earth and the heavens were formed first without any reference to time whatever, though the context implies a very great time period.

2. The Prophet Joseph has been reported as teaching that the earth is made up of fragments of other worlds (*Compendium*). The scientific doctrine of the great age of the earth, rests largely upon the evidence of the orderly arrangement of plant and animal fossils in the rocks constituting the upper portion of the earth's

crust. Those who hold to the six day theory of creation, claim that in accordance with the above quotation from the Prophet Joseph, these stratified rocks, containing fossils, are fragments of other worlds, and do not represent processes that have taken place on this earth. Why fossils may have been formed on other worlds, but not on the earth, is nearly as difficult to understand as the doctrine that living, intelligent beings are found only on the earth.

Modern science has developed a doctrine like that of Joseph Smith, which teaches that heavenly bodies may be made up of fragments of destroyed worlds, but the parts of destroyed worlds which go to build new heavenly bodies are minute, even microscopic in size. There are numerous strong evidences against the view that large sections of other worlds were brought together to form this earth (see an article by Dr. J. E. Talmage, *IMPROVEMENT ERA*, vol 7, p 481). Primarily, it would not be the way of nature, as we know it. God, who is nature's master, does his work in a natural manner.

3. The Doctrine and Covenants (section 77: 6, 7, and 12) teaches very plainly that the earth is to have a temporal existence of seven thousand years. It has been urged that this period begins with the first creative act, and that the first six days of this seven thousand years were devoted by the Gods to the work of creation. Beyond question, the seven thousand years spoken of in section 77, date from the time when the earth was completed, and Adam was placed in the Garden of Eden. At any rate those who do not agree with this cannot accept the doctrine that the earth was made in six days of one thousand years each, for that would make the temporal existence of the earth at least thirteen thousand years.

The more the matter is carefully examined, the firmer grows the belief that the creation of the earth occupied immense time periods, the exact length of which is not yet given to man to know. This view does not in any way discredit the book of books, the Holy Bible. The Bible must be read with understanding minds; as a book, it must no more be held to a word, than a man desires so to be held. By verse and chapter and book, the Bible will be found an accurate, inspired record of the most wonderful and

valuable events and doctrines of the world. However, it must not be forgotten that the Apostle Paul has reminded us that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." God reveals himself in nature; and when nature is read understandingly God may thereby in part be comprehended. There is no conflict between the story of the rocks and the Bible, except as man has made it.

Finally, it must be said that so far as living a correct gospel life is concerned, it matters little whether or not we know the time God consumed in making the earth a fit habitation for man.

JOHN A. WIDTSOE.

MESSAGES FROM THE MISSIONS.

From the report of the Swiss and German mission for the year 1908, we learn that there were 3,074 members of the Church in that mission, that 607 baptisms were performed, and that the missionaries held 132,600 gospel conversations, distributed 803,539 tracts, 14,374 Church works, and held 5,612 meetings.

Elder A. B. Foulger writing from Woodstock, Africa, February 10, says: "Elder G. M. Cannon, Jr., and myself will leave South Africa for home on the 18th of March by way of the eastern coast, visiting points of interest en route. We expect to be home some time in June or July."

The Latter-day Saints Mission Headquarters and Assembly Hall, Auckland, N. Z., were dedicated January 30 and 31, 1909. They are the first buildings for European services which the Church has erected in New Zealand. Elder Charles Hardy, president of the Auckland branch offered the dedicatory prayer. The *Messenger* for Feb. 3 and 17 contains an account of the proceedings and portraits of the beautiful buildings.

The Church building recently purchased by the Latter-day Saints and located on Sherman St., Portland, Oregon, was dedicated January 31, the dedicatory prayer being offered by President Nephi Pratt. President F. S. Bramwell of the Union stake was in attendance. The Relief Society had furnished carpets, portraits of the First Presidency, sacrament set and table linen, and portraits of the three Mission Presidents, F. S. Bramwell, Nephi Pratt and Joseph L. Robinson.

Elder George F. Rawson, president of the district comprising that part of New Zealand which lies north of Auckland and known as the "Bay of Island con-

ference," writes the ERA under date of January 18: "The elders here have much cause to rejoice over the success that has attended their labors. We have many friends and have many earnest investigators. Our mission paper published in the native language is one of our best means of spreading the truth. It circulates among all classes and becomes the topic of conversation, also a means of allaying much prejudice, and opening many doors that otherwise would be shut against us. Owing to the size and extent of our district, we do most of our traveling



ELDERS OF THE "BAY OF ISLAND CONFERENCE."

Standing: J. Earnest Johnson, Wallace W. Weaver. Oliver Humphreys.
Sitting: George F. Rawson, O. M. Bates.

on horseback. We labor among the native people almost exclusively. Having a language to learn, we do but little European work. During the year 1908, we baptized one hundred and four souls, and blessed sixty-four children. The work is progressing rapidly in this part. We have several branches organized, all doing well, and in most of them are Sunday Schools in good working order. We love the work, and enjoy many blessings in laboring for the great cause."

Elder J. David Stevenson writes from Zara, Turkey, February 11, that many shocks of earthquake were felt in that region from the 5th to the 9th which greatly frightened the inhabitants. All coffee houses where liquor is sold were closed for the time being. The gospel is progressing, and many believe, but are not in possession of the moral stamina to be baptized. Several baptisms were

anticipated by the elders, however, before March 11, when the elders expected to leave.

From a report of President Nephi Pratt in *Liahona*, *The Elder's Journal*, it is learned, that in the Northwestern States mission for 1908 there were 117 baptisms, 1,362 members, and 39 elders in the ministry. Three new branches were organized: Weiser, Idaho; Eugene, Oregon; and Big Timber, Montana; with new conferences in Bozeman and Great Falls, Montana. The elders sold 412 Books of Mormon, 25 Doc. and Cov., 1,061 Cowley's *Talks*, 889 Voice of Warning; distributed 65,864 tracts, held 20,312 gospel conversations, and visited 47,603 families. Conditions in all parts of the mission are improving.



ELDERS OF THE BRISTOL CONFERENCE
Laboring in Devon and Cornwall.

Top Row: D. D. Harris, A. Hender, C. E. Lofthouse, A. H. Parkinson, H. H. Salisbury. Second Row: K. W. Bird, F. I. Hill, Charles G. Jarman, Prest. J. H. Bowden, E. W. Williams. Front: M. Cope.

From the report of President Peter Sundwall of the Swedish mission, it is learned that in the five conferences of that mission, there are twenty-five branches, with sixty-eight elders and one lady-missionary laboring. There are twenty-two hundred and four souls belonging to the Church in the mission. During the year 1908, 121 souls were baptized into the Church, and 70 emigrated; 38 died; 168,731 strangers' homes were visited for the purpose of distributing tracts, and 6,956 were visited by invitation; 27,077 gospel conversations were held, and 2,201

meetings; and 272,618 tracts were distributed, and 45,192 books. President Sundwall is encouraged with the prospects of the work among the Swedish people, and reports to the *Millennial Star* that there is great need of more missionaries in Sweden, where many opportunities are given to hold meetings, and teach the gospel to the people. He says, furthermore, that the mission is about to pay more attention to the sale of the Book of Mormon than heretofore. The elders are united and enjoy the spirit of their calling, and the mission generally is in a satisfactory condition.

MUTUAL WORK.

THE SNOWFLAKE MUTUALS.

Superintendent Joseph W. Smith of Snowflake Stake, writes March 16: "The Mutuals, in spirit and earnest interest, are well up; and I might say, a little beyond high-water mark. A number of the associations are already through with the lessons, with beautiful testimonies of the value of the Manuals. Have just completed a tour of the stake, in part of which I had the pleasant company of Elder LeRoi C. Snow, who seems to be full of the spirit of the M. I. A. Work. I find that our slogan: 'Better order for the Mutuals' has borne good fruits. We have done considerable through the Mutuals, for the Academy Building, and in many other lines here at home, we can see the evidences of good work accomplished. The academy, though somewhat crowded in its present quarters, is having a very successful year."

THE ANNUAL CONFERENCE.

We hope to give particulars of the Annual M. I. A. Conference in the next number which will this year be held on June 5 and 6. In the meantime secretaries of the wards and stakes should prepare and forward their annual reports, the ward secretaries to the stake, and the stake secretaries to the General Secretary, Alpha J. Higgs, Salt Lake City.

NEW M. I. A. SONG BOOK.

The *Deseret News* Book store has issued a third edition of the "Y. M. M. I. A. and Missionary Hymn and Tune Book," compiled and arranged by Prof. Evan Stephens, leader of the Tabernacle choir. The price of this new edition has been reduced so that it will come within the reach of all M. I. A. workers. The retail price is 25 cents per copy, or in half-dozen lots or upwards, \$2.40 per dozen. The arrangement and selection of the music in this well-known collection is peculiarly adapted to the use of the young men, of our organizations.

PRIESTHOOD QUORUMS' TABLE.

Class Leaders.—Very important is the selection of class leaders. Unless the bishops exercise great care in this matter, the Lesser Priesthood classes will not be successful. Young men these days are so accustomed to good teachers in the schools that they will not long retain interest in a class where they have an indifferent or ill-informed man to teach them. It is a positive injury to the cause for a teacher to come unprepared. Bad as it is for the students to neglect their lesson preparations, it is still more reprehensible on the part of the class leader. He above all should be full of resource, and have a plan for every phase of circumstance that may arise. If his class is unprepared, he should know, on the moment, what to do, and do it. He is the counselor, the adviser, the leader, the general; and when he encounters unlooked for circumstances or conditions, it is his business to mark out a course then and there, so that the precious hour will not be wasted to his class.

It is not well, perhaps, to teach by negative, but an example comes to mind of a class which was visited recently where the whole evening was worse than wasted. The teacher began by asking how many were prepared. Not a hand was raised; not one student had studied the lesson. Then, to the great chagrin and surprise, as well as disgust of everybody, the teacher said, "Well, I hain't got none the best of you, 'cause I don't know nothing about the lesson neither." He then proceeded to talk, and occupied the whole lesson period with a desultory rigmarole that had no reference whatever to the subject outlined, and precious little of either sense or substance.

Now what could he have done, under the condition, if he had been prepared? He could have stated the lesson to the class, if that had been the best thing to do—of which there may be some doubt. But he was not prepared. Then, if he had been a good general, he could have found a way out by suggesting that under the regrettable condition, the class take up the time in study. The notes could have been read, the references looked up and read, the main points discussed and emphasized. There might have been a modest student who knew some point in the lesson. He could have been called upon to do his best in stating his point. Or a heart to heart talk could have been made, and the students led to determine that next week no such condition would arise in that class, nor ever thereafter.

The teacher should exercise ingenuity, and study to meet every emergency; and, it is needless to say, should come prepared to teach, which means to guide,

to direct, to impart instruction. A person who will not put forth effort in this direction, is not suitable to be a teacher. Even a poorly educated person who will try to become a teacher will succeed, where a well-informed man who is indifferent and negligent will score a failure. In selecting teachers these points should be remembered, and only such men chosen as class leaders as will go about their business in earnest, full of faith, prayer and determination to succeed.

Labors of the Priesthood.—As early as 1832, the Lord commanded the first elders of the Church to organize themselves, to prepare themselves and to sanctify themselves; to purify their hearts, and to cleanse themselves before the Lord, that they might be clean from the blood of the wicked generation in which they lived. He also told them to continue in fasting and prayer from this time forth; and laid particular stress upon the commandment that they were to teach one another the doctrine of the kingdom: ‘Teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, and in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in earth and under the earth; things which have been, things which are, things which must shortly come to pass: things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and kingdoms that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.’

This labor is still incumbent on the elders of the Church; and, in fact, upon all who hold the priesthood. We want the Church to be mighty in power to win men. We want it to be a source of light in the darkness; and a ‘source of everlasting light in the wilderness.’ To this end our duty is to show men the way to true happiness, for men are that they may have joy. Our religion is a practical one and is very closely related to human happiness. It is very precious because it answers our questions, and reveals to us things we must know in order to be happy.

Happiness in life is based upon two important considerations and these were expressed by Christ, when he washed the feet of his disciples, and exhorted them to follow him in humility and love: ‘If ye know these things, happy are ye if ye do them.’ Therein lies the whole secret of happiness—knowing and doing, understanding and acting; to gain knowledge, to act upon the truth obtained; here we have the pillars upon which to build our palace of joy. It is our faith and our works, our religion and our lives so intertwined that out of the resulting harmony is bred the soul of happiness. The new priesthood movement has this object in view. It seeks not only to inculcate the wisdom and necessity of learning all the instructions and principles given in the revelations of God in good books and in nature, but summons the priesthood with persuasive voice to act upon the truths learned and believed. If the grand army of men who hold the priesthood may be impressed with these facts in the studies now presented, the

lessons will not have been considered in vain. It will make them happy. Let not the practical, the work division of the lessons, be neglected.

Work and Play.—It was Ruskin who defined work and play in these words: "Play is an exertion of body or mind made to please ourselves, and with no determined end; and work is a thing done because it ought to be done, and with a determined end." How do you class the duties of your calling in the priesthood? After thinking it over for a moment you will doubtless come to the conclusion that they are work. Then you would naturally enquire, "In my priesthood work what is the end in view?" The life of Christ would answer that, and this should be our example as far as our weakness shall permit us to follow it. To learn and to do the will of the Father; to overcome temptation; to teach and preach the gospel without price, and to call men to repentance; to administer to the sick; to reprove the wicked; to devote of our days and means to the welfare of our fellows, and to unselfishly do good to all men;—these are some of our practical labors, and they demand the earnestness of work and the joy of play.

What High Priests are Doing.—Elder N. V. Jones, president of the High Priests of the Granite stake of Zion, has reported on the division of the priesthood under his care, and states to President Frank Y. Taylor that there are 313 High Priests in the stake, 83 of whom are over 70 years of age. This is how they are engaged: 43 are stake officers; 53 are members of bishoprics; 105 are doing duty in the auxiliary organizations; 9 are patriarchs; 36 are infirm, and 88 are not engaged in any Church work. That is not a bad showing for a quorum, sometimes accused of being inactive.

How to Win the Boys.—Associate with the boys, and your influence will help them rise. Away from them, with the same virtue and power, it will not reach them. Finally, "Only what thou art in thyself, determines thy value." Artificial trappings are of no real worth, remember that. If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal minds, imbue them with a just fear of God, and their fellow men, we inscribe upon those tablets that which brightens throughout all eternity, and when we meet beyond the veil, where our true relationship will be understood, the helped will be our helpers; and the movement for good which was started upon earth shall vibrate eternally throughout the immensity of space.—*H. E. Iverson*, Bear River.

Want to be Counted In.—One of the bishops in the Oneida Stake of Zion excused a number of the High Priests on account of their age from attending the Monday night meetings. They demurred at this, and some of them are now traveling seven or eight miles in order to be present at the class. Another bishop reported that the Monday night meetings are more of a success than any priesthood gathering ever before held in the ward.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Geronimo.—Geronimo, the unreconstructed Apache Indian Chief, who had been under arrest and a prisoner for twenty years since he was captured by General Miles in 1886, died some weeks ago at the age of about ninety years. He died unreconciled to the new conditions, and with great hatred to the white man. Some years ago he dictated his autobiography which is said to be "a characteristic human document" of singular interest and sincerity.

President Taft's Inaugural Address.—The President declared his purpose to sustain and enforce the reforms initiated by his predecessor, and stated he would submit to Congress in December definite suggestions on needed amendments to the anti-trust law and the interstate commerce law. Other things advocated were: Adequate provision for the army and navy; currency reform; tariff revision at the extra session of Congress to be called March 15; the establishment of postal savings banks; encouragement of foreign trade by mail subsidies; energetic progress in the building of the Panama canal; a conservation of the resources of the United States; the negro question to be handled by the south, and the enforcement of the 15th amendment by proper legislation; and a continuance of Roosevelt's attitude toward labor.

William H. Taft, President of the United States.—On March 4. at Washington, William Howard Taft was inaugurated President of the United States, with James Schoolcraft Sherman as Vice-President. Owing to a severe blizzard, of sleet, wind and snow, which everybody considered a calamity, the inaugural ceremony for the first time in 75 years took place in the Senate chamber instead of in the open, at the portico, of the east front of the capitol as had been contemplated. At night the inaugural ball, with its magnificently gowned women, gorgeously uniformed diplomats, superb decorations, and entrancing music, made up for the curtailed inauguration ceremonies of the morning, to those who were fortunate enough to be there. The oath of office was administered to Mr. Taft by Chief Justice Fuller, and to Mr. Sherman by the retiring Vice-President Mr. Fairbanks.

Dedication of New Meetinghouse.—The new Latter-day Saints meeting-house, built by the Saints of Cokeville, Wyo., with some help from the Church, was dedicated on Friday afternoon, Feb. 12, by President Joseph R. Shepherd of the Bear Lake Stake of Zion, and his counselors, Brothers W. W. Richards and W. L. Rich. The Montpelier choir, and many other friends of the cause, came to

Cokeville to assist in the dedication, which was very appropriate and instructive. The building is twenty-five by forty feet, and cost \$2,000, including seating. It is all paid for. A splendid program was rendered in the evening, and a rich banquet was served in the public hall, where the Saints formerly met. Three long tables were spread with the best of everything, and the good sisters who arranged



The new Latter-day Saints Meeting House at Cokeville, Wyo., Dedicated Feb. 12, 1909. Size 25 by 40 feet; cost \$2,000 including seats.

the banquet, invited all the people of Cokeville to partake of their hospitality free. All denominations attended, and all had a royal, fraternal, and enjoyable time. An interesting account of the affair was sent by our old friend Elder James Dwyer, who has the thanks of the ERA for the courtesy, and who, by the by, has taken a most important part, not only in aiding to get an organization of the Church at Cokeville, but also in the erection of the new building.

Close of the 60th Congress.—On the 4th of March, the 60th Congress completed its work.

One of the most important enactments made during its closing hours was the new penal code. One of the provisions of the new penal code forbids the shipment of liquor "C. O. D.," and makes the transportation of liquor in interstate commerce unlawful unless it is consigned to bona-fide consignees, and each package is labeled with the name of the consignee and an exact description of the contents. This provision is intended to make more difficult the shipment of liquor from "wet" to "dry" states.

A bill passed which permits such of the soldiers of the 25th Infantry as can prove their innocence in the Brownsville affray to be reinstated.

Another important measure is the bill to amend and consolidate the copyright laws. This measure extends the copyright period from 14 to 28 years, and gives foreign authors a period of 60 days in which to arrange for publication in this country.

The President's salary was fixed at \$75,000 instead of \$50,000, but other salary increases failed. The bill conferring statehood upon Arizona and New Mexico was laid on the Senate table by a vote of 47 to 35; and the steamship subsidy bill was defeated in the house by a vote of 175 to 172. The forest reserve bill was not acted upon in the Senate but passed by a vote of 157 to 147 in the House.

The appropriations for the short session was \$1,048,543,659.50, and for the two sessions, \$2,056,941,203.06.

The New Cabinet.—On Saturday morning, 10:30 o'clock, March 6, six members of President William H. Taft's Cabinet took the oath of their offices, administered in the executive offices of the White House by Chief Justice Fuller. Following is the personnel of the Cabinet:

Secretary of State—Philander C. Knox, of Pennsylvania.

Secretary of the Treasury—Franklin MacVeagh of Illinois, was sworn in March 15.

Secretary of War—Jacob M. Dickinson, of Tennessee, took the oath of office March 8.

Attorney-General—George W. Wickersham, of New York, took the oath of office March 5.

Postmaster-General—Frank H. Hitchcock, of Massachusetts.

Secretary of the Navy—George von L. Meyer, of Massachusetts.

Secretary of the Interior—Richard A. Ballinger, of Washington.

Secretary of Agriculture—James Wilson, of Iowa.

Secretary of Commerce and Labor—Charles Nagel, of Missouri.

In order to make Mr. Knox eligible, Congress passed a special bill, thus obviating a constitutional bar. He is said to be the strongest man in the Cabinet and the best man available to succeed Mr. Root. Competent opinion of the press of the country indicates that the President's advisers on the whole are well chosen. Even that political iconoclast *Harper's Weekly*, says:

"As a group the new Cabinet falls measurably below the high standard fixed by President Hayes, for example, but clearly it is a Taft-Knox, not a Roosevelt, aggregation, and seems likely to work harmoniously and effectively."

Theodore Roosevelt.—"Now that Mr. Roosevelt has vacated the White House," says one editor, reported in the *Literary Digest*, "the nation will feel like the city man who went to the country to gain perfect rest and couldn't sleep because there was no noise." Pres. Roosevelt may have been noisy, but he made a noise to a purpose, and we believe firmly with President Wm. H. Taft, as expressed in *Collier's Weekly*: "When the friction of the last few months shall be forgotten, when the mists of momentary irritation shall have disappeared, the

greatness of Theodore Roosevelt, as President and leader of men, in one of the great moral movements of the country's history, will become clear to every one, and he will take his place in history with Washington and Lincoln." He is as intensely popular and loved, as he is intensely disapproved and hated; but the class who disapprove and hate him are people who have been set right by his policies that have tended to that great moral awakening in methods of business and politics which has been witnessed in the United States in the past seven years. His moral reforms will better the nation for ages to come; and, the devotion of his countrymen who admire him as a statesman and love him as a writer and preacher of righteousness, will increase as time goes on. Here is a significant record of his administration taken from the *Literary Digest*:

1. Conservation of National Resources:
 - Extension of Forest Reserves.
 - National Irrigation Act—next in importance to the Homestead Act.
 - Steps toward improvement of waterways, and reservation of waterpowers for national benefit.
2. Railroad and Industrial Legislation:
 - Hepburn Rate Act.
 - Employers' Liability Act.
 - Safety Appliance Act.
 - Regulation of the hours of labor of railroad employes.
 - Establishment of a Department of Commerce and Labor.
 - Pure Food and Drugs Act, Federal meat inspection, and inspection of packing-houses.
3. Enforcement of the Law:
 - Northern-Securities case.
 - Conviction of public-land thieves.
 - Conviction of post-office grafters.
 - Many successful suits, civil and criminal, against railroad rebaters, etc.
4. Improvement of the National Defenses:
 - The Navy doubled in strength and increased in efficiency.
 - State Militia brought into coordination with the Army.
 - Battle-ship fleet sent around the world.
5. Our Dependencies and Foreign Relations:
 - Acquisition of the Canal Zone and active work on the Panama Canal.
 - Development of civil government in the Philippines.
 - Development of trade in the Philippines, Porto Rico, and Hawaii.
 - Second intervention in Cuba, and reestablishment of Cuban government.
 - Reorganization of the finances of Santo Domingo.
 - Establishment of better relations with the republics of South America.
 - Settlement of the Alaskan boundary dispute.
 - The Root-Takahira agreement.
 - Negotiation of several important arbitration treaties.
 - Reorganization of the consular service.
6. The Treaty of Portsmouth Between Japan and Russia.
7. Settlement of the Coal Strike of 1902 by the President's Intervention.

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